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NOTICE.

The EDITOR of the RAMBLER begs to announce to his Readers, that in order to carry on the Journal with increased vigour and efficiency, and with a view to present in a more unbroken form the many valuable papers which are in preparation by various Writers of the highest ability, the Journal will be published in **Monthly Numbers only** after the conclusion of the present Volume. The **First Monthly Number** will appear on the 1st September, **price Eightpence**; and the Journal will be sent post or carriage free to all Subscribers to the end of their present Subscription.

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THE STATE OF EUROPE.

It becomes every day more and more impossible to divine what may be the fate of the European world, when another twelve months shall have passed over our heads. All is still doubt, fear, and trembling. The elements are still in mortal conflict, and when a brief lull in the storm has given some faint hope of its speedy termination, in a moment the tumult is again awake, and rest and peace seem farther than ever from our days. Wherever the eye turns upon the map, it beholds the seat of some frightful struggle, or some bewildering complication of interests, save in the regions of the cold north, or in some little, unimportant state, like Bel-

gium or Holland. England alone is at peace; and yet she only *seems* to be at peace, for at the very moment when the arm of the law has seized upon the arch-rebel of Ireland it needs not a moment's thought to perceive that her most arduous duties are but about to begin, and that tenfold the energy and prudence which were needed to repress a rebellion and to capture its leaders, will be called for to redeem the Irish nation from its miseries.

But let us first look abroad, across the Channel, and ask how the affairs of the new republic in France are now prospering. Awful and horrible as have been the scenes of which Paris has been the site during the past six months, the revelations of the last few weeks have shewn to a demonstration that the perils of the great French nation are even more overwhelming than any had dreamed them to be. To her economic, social, and pecuniary embarrassments, we now perceive that there is added that deadly disease, a traitorous spirit possessing the hearts of a frightfully numerous body of her citizens. The complicity of her very governors in schemes of the wildest insanity, is a more terrible sign of the times, and bespeaks a more deeply-rooted failure of the resources of the body politic, than all the monetary difficulties, the club organisations, and the insurrectionary storms, which have hitherto so sorely tried the energies of her ruling powers. It is clear that France, or at the least Paris, is a covered volcano. No man knows on what he is treading. No man can tell where the latent fires may not burst forth. The old distinctions between friend and foe are no more to be trusted; it is no longer a strife between the monarchist and republican, the aristocrat and the democrat, but between truth and falsehood, between honest patriotism and a traitorous hypocrisy. Will France weather *this* storm? Can legions of troops repress such a spirit as this?

Crossing, then, the Rhine into Germany, another strange and ominous portent greets the eye. A giant scheme, hitherto little more than the paper project of speculatists, nursed in the closets of the most speculative nation in Europe, and chanted in the songs of the most song-singing of living races, has leapt into actual life with startling rapidity; and the members of a heterogeneous Parliament, united in one aim and speaking one tongue, but in almost every other respect contrasting with one another in a thousand peculiarities, are prolonging their weary debates in Frankfort, and toiling at the Herculean task of turning a score of independent states into one empire, without the destruction of the independence of one of them. The old cry of *Fatherland* is to be converted into an actual, living, uniting bond, by which kings are to be at once sovereigns and subjects, and nations to rule themselves and to be ruled by others. We question whether even German ingenuity

and speculation can solve this puzzling problem, and whether the efforts of the Frankfort assemblage at forcing a German nationality will have any issue but the sad old issue of ten thousand previous debates, the kindling of the flames of war. Already Germany has shewn the impotency of her powers, and the recklessness of her spirit, in the war of Schleswig-Holstein, and if she escapes from her present dilemmas with honour and peace, she will be one of the most fortunate nations whose destinies are recorded in the annals of history. If she manufacture an empire which shall include the Prussia which is fighting for democracy in Denmark, and the Austria which is contending with democracy in Italy, she will have wrought greater political wonders than the world has ever yet beheld.

Then passing the Alps, and hastening through those mountain valleys where the tyranny of a majority has trodden under foot all living freedom, under the audacious pretence of popular liberty, we descend to the plains where that illustrious hero, the self-sacrificing, unambitious monarch, Charles-Albert of Sardinia, is displaying his little knowledge of war, and his very decided desires for extended dominion. The tables there are turned; Radetzky is once more the conqueror; Milan trembles, and Venice is barely unsubdued. Universal distrust begins to shew itself among the Lombards; the prestige of a successful struggle is waning; all that Northern Italy can do is to cry out for the intervention of France, and her energies in domestic reform are displayed in the banishment of helpless nuns and monks, and the appropriation of their revenues to the purposes of a grasping state. Northern Italy needs a *man*: she has men, in millions and tens of millions; but where is that one noble, honest, intelligent, religious spirit, in whose words and deeds the spirit of patriotism can find its embodiment—who can lead and command, and bid the tumultuous elements around obey? At present, the only hope for Northern Italy seems to be the mediation of England and France; but it is easier to mediate than to reconcile; and experience warns us to hope for little, indeed, even from the armed intervention of the two most powerful states of Europe.

Moving southward, a melancholy, hateful spectacle meets our view. He who in days of peace, uncompelled by the force of arms, and roused only by his own Christian benevolence, burst through the restraining timidity of friends, freely commenced the work of reform in his own dominions, Pope Pius IX., trembles on the verge of a revolution, and his sway is already almost disowned by the ungrateful people for whose welfare he had devoted his life. Every account from Rome brings tidings of fresh symptoms of the wretched state of affairs in the Eternal City. The unhappy system of government which too long has ruled there, under Austrian influence, has worked its fatal results, and Rome has no class of men sufficiently intelligent, sufficiently religious, and sufficiently organised, to stem the tide of revolutionary frenzy, and bear the Pontiff safely into a haven of peace and prosperity. The very first Ministry whom Pius IX. has called into existence has lifted up its heel against him. It was scarcely summoned into being ere it denounced the most learned and exemplary body of men in Rome, and wrested from its own sovereign a consent to their instant expulsion from the Holy City. From this cruel injury it proceeded to every insult, ever with the hypocritical pretence of loyalty, and seized possession of the Pope's own official journal, while with cool insolence it professed itself a government appointed by its lawful sovereign. And now the Christian world is looking on

in deepest anxiety, wondering how long even the semblance of temporal power will remain to the Pontiff, and whether we may not see the head of the Universal Church flying for refuge to the decks of a British steamer.

Truly England has work enough upon her hands, and will be called to strange destinies, if, after all, Pope Pius the Ninth seek the protection of her gallant sailors' arm. In Sicily, she has just helped to make a king; in Lombardy, she is preparing to divide an empire; in Denmark, she would fain reconcile two irritated races and nations; in Spain, her Ministers go to war in a fierce diplomatic strife; in Portugal, she rules with scarcely undisguised sway through the terror of her cannon-balls: but at home she has a more delicate, a more arduous, a more awfully responsible task than all her European difficulties multiplied a hundred-fold. It is alone enough for her, for a time, that she has seized the person of Smith O'Brien. Whatever be that individual's follies and crimes,—be he insane or of sound mind—be he knave, fool, or traitor,—it is for the present Government of this empire to deal with the woes and the passions of millions of Irishmen in the person of that misguided man. We cannot treat this notorious criminal on the abstract question of his own personal deserts. It is nought to say that he is guilty of murder and treason. It avails not, in the mind of multitudes of our fellow-countrymen, to allege the horrible consequences which would have resulted from the success of his insurrectionary schemes. When at large, he was a rebel and outlaw; but once tried before a court of law, and he is invested with the attributes of a martyr to a righteous cause; and even they who have been most indignant against his excesses and past guilt, begin to sympathise with him in his hour of humiliation, and to be disposed to visit his offences with an ill-deserved leniency.

The mode in which Smith O'Brien is dealt with is indeed a matter of the greatest moment to the healing the wounds of Ireland. The shedding of his blood would satisfy none but a few ferocious Orangemen, whose element is blood-shedding and rancorous persecution. Angry and irritated as is the popular mind in England against the Irish insurrectionists, this country has little liking for the punishment of death for political crimes. The people who would have been rejoiced to learn that O'Brien had been shot in a fair fight, will turn with loathing from the thought of his execution by the hands of the hangman. We shall await most anxiously the progress of the trial of this unfortunate and guilty man, and of all who are accomplices in his deeds, believing that the decision of the Government as respects their fate may be taken more or less as an indication of their future intentions towards our unhappy sister island.

THE CRISIS AT ROME.

[From our own Correspondent.]

Rome, July 29, 1848.

WHEN I wrote on the 24th inst., I was not aware that we were without a Ministry; that is to say, that the Ministers were only holding office provisionally, until their successors should be appointed; but the fact is, we have been so used to this sort of thing during the past twelvemonth, that it has ceased to excite any interest. Indeed, I think a sufficient apology for my ignorance may be seen in the journals of the very next day, which complain loudly in their leading articles of the political apathy of the Romans. "But a few days since," they said, "the Chamber solemnly declared that the country was in danger, and one would naturally have expected

that such a declaration would have been succeeded by the most vigorous and determined measures to provide for the public safety; instead of which, a profound calm, the stillness of the grave, has taken the place of that excitement, and we are doing nothing. At this most critical moment, the Ministry persist in saying that they are no longer in power, that they have resigned, and we remain without any legal Government; and whereas, in every other constitutional country all over the world, ministerial changes agitate even the lowest grades of society, here in Rome these oscillations of the government, these perpetual changes, seem to be looked upon as mere child's sport, or the game of ambitious statesmen."

However, on this occasion, the Romans had a very legitimate excuse for their indifference; they had a grand *fiesta* in prospect, and this, in Rome, supersedes every thing:—the troops who capitulated at Vicenza were to return to their homes on the morrow, the 25th inst., and the Senate had invited all good citizens to keep holiday, and give them a hearty welcome. What they would have done if these volunteers had returned in the style of the Roman conquerors of old, with thousands of captives in their train, with wagons laden with spoil, with models of the cities they had taken, and all the other paraphernalia of an ancient triumph, it is impossible to conjecture; all the ordinary means of expressing joy and exultation were exhausted in their reception of them even now, when they have returned under circumstances which, to say the least, are disastrous. Numbers of carriages went out on the Via Flaminia late on Monday evening, to meet "*i prodi*" (the heroes), as they delight to call them; the *rappel* was beaten at earliest dawn on Tuesday, and before five o'clock hundreds of the Civic Guard on foot, and vehicles of all descriptions, followed on the same road. About eight o'clock the cavalcade began to re-enter the Porta del Popolo: first came the volunteers, about 400 of them, their faces looking well tanned by their expedition, and their arms and whole accoutrements forming a very striking contrast to the bright unspotted apparel of the Roman Civics who followed them; a string of two or three hundred carriages brought up the rear. In the Piazza del Popolo they were received by the General of the National Guard and several officers of his staff, also by the municipality in their state carriages, and finally by the President and a small deputation from the House of Commons.

When these had read their several congratulatory addresses, lauding them with the most extravagant eulogies, the procession moved down the Corso, which was decked in its gayest colours, and crowded with people. It had been whispered that all this excess of display was merely a political measure, designed to drown in the hearts of the volunteers all recollection of the ill-usage they had received during their campaign, not from the enemy, but from their own officers; for a few stragglers who came home before their brethren complained loudly of the manner in which they had been treated, and professed, moreover, that they had been entirely deceived, from first to last, in the affair; and no wonder, since, if report and the public newspapers speak truly, neither the money, the clothes, nor any other of the offerings which were so liberally contributed for their support, have ever reached their destination: whilst one quartermaster excuses himself from giving in his accounts because a shell fell upon his box and burnt them, and there are floating rumours of a similar kind against others.

Many persons, therefore, anticipated some violent outbreak against the Ministry, perhaps even a general insurrection, as a not improbable termination to the proceedings of Tuesday. Every thing, however, went off quietly, with the exception of one or two disturbances occasioned by pickpockets and restive horses, at each of which the people fled in such tumultuous confusion, men, women, and children, Civic Guardsmen and ecclesiastics, horsemen and pedestrians, that, standing on the outskirts of the crowd, I began to think the Romans were really going to do something at last.

It had been stated in the programme of the Minister of War that the corps was to proceed to the Piazza Venezia, and there to lay down their arms and be

disbanded; this, however, was not agreeable to their wishes; they said the 10th September would soon be here, when they should again be free to act against the enemy, and that the intervening time would be profitably spent in improving their discipline. Accordingly Prince Doria took them to his own palace, and having provided them with a dinner, gave them accommodation for that night in his riding-school. The next morning they were offered barracks in two different places, but they were not satisfied with either, and announced their intention of taking the dwelling-house at the Gesù, or the Roman College. About eleven o'clock, therefore, in the presence of a great crowd of people, they took possession of the former, and there they have remained ever since, only occupying as yet the ground-floor, and leaving the rest of the house, for the present at least, to the ecclesiastics who have had the charge of the church since the departure of the Jesuits.

The soldiers took this step with the consent of Mamiani, it is said, who (I need hardly say) had no authority to give it; and the newspapers announce the fact as if it had been quite in the ordinary course of things, and required no explanation whatever; only one of them adds something about men "*benemerenti della patria*" deserving the best quarters which their country could give them;—as though the Jesuits' property had been declared confiscated to the public, and only waited for somebody to come and take possession.

We were in some measure prepared for a fresh attack, either upon the persons or the property of this persecuted society, by certain anonymous addresses which had appeared the day before posted against the walls, in which, after congratulating the soldiers on their return, they are assured that there is plenty of work for them to do in Rome until the term for which they capitulated is expired; in particular, many Jesuits are still in the city, lurking about near the Gesù, the Noviciate House, and the Propaganda, and in the villas and palaces of the nobles; also there are certain *triste persone* still surrounding the Pope, from whom he must be delivered *volens volens*; alluding primarily, I presume, to the Cardinal Secretary of State, and afterwards to the whole Sacred College, the Monsignori, and ecclesiastics generally. These seem likely to be the first to suffer under the heavy storm which, I should fear, sooner or later must come, before Rome can be herself again. A young priest, Don Francesco Ximenes, a professor at the Roman Seminary, and until recently one of the editors of the *Labaro*, was stabbed, on Wednesday evening, near the Gesù. The poor man died in about half an hour, at the Civic Guard station in the neighbourhood, to which he had contrived to walk. It is said that he was suspected of being the editor of *Cassandrina*, one of the new class of journals I mentioned two or three weeks ago, and that this was the cause of his murder; if so, it appears he has fallen under a false suspicion.

In the debate in the Chamber of Deputies on Tuesday, a fierce attack upon the Ministers for their inactivity brought a more explicit declaration from Mamiani as to his actual position; he complained that he had not a third of the power which Ministers possessed in any other constitutional country, that his efforts were thwarted and baffled on all hands, and that therefore he had resigned; in short, the Ministry was defunct, and he begged that the Chamber would not be so ungenerous as to kick a dead body. Upon this, it was at first proposed to appoint a commission, which should take the place of the Ministry in carrying out the decrees of the House; finally, however, they determined to suspend their public sittings until a responsible Ministry was appointed, whom they *might* be allowed to kick. The next day, therefore, they met in secret committee; but certain members having objected to this as unconstitutional, and it being understood that Mamiani was again in office, the Chamber renewed its sittings to-day. Nothing has yet transpired to explain how, and under what conditions, Mamiani has resumed office. It appears that there has been an attempt to form a Ministry with the help of Rossi, the late ambassador at this court from the King of the French, but a native of Carrara by birth; the journals made a great outcry against him, and now Mamiani announces that he and his late companions

have undertaken the responsibility of governing once more. The Chamber voted 504,000 scudi for the war department this morning, and the enrolment of 18,000 men: where they are to get either the money or the soldiers does not appear: only it is decreed that, if a sufficient number of volunteers cannot be found, foreigners are to be enlisted.

P.S.—Professor Orioli resigned his seat this morning, on the plea that his speeches were ridiculed, and his motives misinterpreted, both in the House and by the public press. If the few moderate deputies there are in the House retire after this fashion, it will be much to be regretted.

THE ROMAN CATACOMBS.

No. IX. *Their Inscriptions (concluded).*

VERY few of the inscriptions which have been hitherto quoted bear any direct testimony to the special doctrines of Christianity: they are, for the most part, simple records of the goodness or affection of individuals, telling us little or nothing concerning the peculiar dogmas of that religion which they professed. We see that they did not believe in the superstitious fables of the Heathen, for they did not consecrate their graves to the patrons of departed spirits; we infer that they set no value upon wealth or rank or earthly grandeur, because these things are not so much as once alluded to amidst this whole multitude of the inscriptions upon their tombs; we know that they loved innocence and chastity, meekness and gentleness, because these are the qualities which they commend in the characters of their departed friends; we conclude that they were resigned to the will of God, because we find no vehement exclamations of disappointment and impatience; in a word, we gather a general impression concerning the goodness and simplicity of their manners, but without any definite idea of their hopes or fears, their customs and usages, or the whole framework of their religious creed. One doctrine alone is distinctly legible, and even this is rather implied than expressly stated, viz. belief in a future resurrection: their bodies were laid in the graves, not to remain there for ever, dissolved into their original dust, but only as a deposit, which sooner or later would be reclaimed.

Nor is this silence of the Christian epitaphs any thing strange and wonderful; we do not expect to find a profession of faith written upon every gravestone; and yet, were a comparison to be instituted in this particular between the inscriptions of the Catacombs and of any modern cemetery, I suspect that the result would be considerably in favour of the former, even upon the imperfect account of them which has yet been given; I think we should be obliged to confess that they contain more manifest tokens of a Christian temper and spirit than many inscriptions of more modern days. However, the truth is, that there is a large number of inscriptions to which I have not yet referred, but which contain much information upon matters of Christian doctrine that is really valuable; and this remark, therefore, has been only addressed to those unreasonable persons who have sometimes had recourse to these ancient documents with a determination to prove or disprove by this single test every article of the Christian faith that has ever been called in question. In the present letter, then, I propose to enumerate the subjects to which these more important inscriptions refer, and to give some specimens of the inscriptions themselves; but of course without entering theologically upon any of those controverted subjects which yet they naturally suggest.

First, then, of Baptism, since this is the initiatory rite whereby we are brought into the Church. There are many epitaphs recording the death of neophytes, which is the Scriptural word,* as I need hardly say, for those who have only recently received that holy sacrament. The youngest of these neophytes was a child, twenty-one months old, and another had just completed her third year; but it may be almost doubted whether, in these cases, a dangerous illness had not caused the parents to anticipate the usual age of Baptism, just as is now done

in Rome and elsewhere with the sacrament of Confirmation; for in A.D. 348, we find the title affixed to the names of children of five and six years old; in A.D. 379, it occurs again on the tomb of a child of five years; and in A.D. 371 and 374, on the tombs of children of eight. On the other hand, we do not know how long the name of neophyte would continue to be predicated of a person after the administration of Baptism; so that it is possible that this rite may not have preceded the death of those children so immediately as one would at first sight imagine. There are two other instances, whose date is not known, but where the age was much more considerable: one is of a young man, aged twenty-two; and the other runs thus, "*Octavia conjugii neofita.*" To these must be added* the case of Kampanus, a man thirty-five years old, to whom his wife set up an epitaph, recording that he lived fifty-seven days "*ex die acceptionis sue,*" words which we can scarcely err in interpreting of his having been "received" into the Catholic Church by holy Baptism on that day.† Lastly, there is another very curious and important epitaph,‡ belonging to the year 463, which tells us of a boy of six years old, that he "*percepit (sc. baptismi)*" xi. Kal. Maias, et albus suas octabas Pasche ad sepulchrum deposuit d. iiii. Kal. Mai." I need scarcely remind the Catholic reader, that the proper title for the first Sunday after Easter still remains *Dominica in Albis*, and that here, therefore, we have a distinct example of the custom from whence that name was derived. This boy had been baptised on Easter-day, April 21, and he laid aside the white robes symbolical of innocence and purity, wherewith he had then been clothed, the following Sunday, April the 28th, *Dominica in Albis*. He also died on the same day.

Mabillon§ understood the following to have reference to Confirmation; "*D. M.A. sacrum. Leopardum in pacem cum spirita sancta acceptum eunte(m) (h)abeatis innocentem. Posuerunt par(entes). q. (sc. qui virit) ann. VII. mens. VII.*" but Fabretti interprets this also, and probably with better reason, of holy Baptism: the use of *Dis Manibus*, which cannot here be denied, seems to shew that it must be very ancient. The sacrament of Penance is once alluded to in an inscription|| of the year 491, in which it is said that a man, named Adjutor, sixty-five years old, "*post acceptam poenitentiam migravit ad Dominum.*"

Of Holy Orders the notices are far more numerous, because the various degrees or titles are often recorded on the epitaphs of those who bore them; e.g. "*Nervius exorcista, Macedonius exorcista, Acacius pastor, ¶ locus Exuperanti diaconi, locus Maximi presbyteri,*" &c. Indeed, if all other records of ecclesiastical history, which give us an account of the several ranks which go to constitute the Christian hierarchy, had altogether perished, these inscriptions from the Catacombs would almost have supplied us with a perfect list of them. I say almost, for I believe the highest and the lowest, that of the *Episcopus*** and *Ostiarius*, would be alone wanting. I have already mentioned priests and deacons, pastors and exorcists: the epitaph of a sub-deacon's wife may be seen in Gruter,†† and the following may suffice for the Acolytes: "*Abundantius Acoly. Reg. Quartæ. II. Vestine. Dep. in P.*" He was thirty years old, and died A.D. 414. The only class, therefore, which remains;‡‡ is that of the Lectores, or Readers, and of these there are three or four examples: the earliest was found on a fragment of marble in the Catacomb of Sta. Priscilla, and belongs to the year 348. It was the epitaph of Autius, "*Lector de Pallacine;*" this last word denotes the title (or parish, as we should now speak) of the readership which Autius held; and it is explained by what we learn from other ancient writers,

* Fabretti, p. 563.

† Museum Veronense, Præf.

‡ Fabretti, p. 577.

§ Iter Italicum, tom. i. p. 73. ed. Paris. 1657.

|| Gruter ex Off. Comm. p. 1049.

¶ He gave some Apostles . . . and other some pastors and doctors." Sc. Ephes. iv. 11.

** On further examination, I find an epitaph in the Lapidarian Gallery concluding "*Sub Demetrius episcopo; in pace.*"

†† P. 1049. Arringhi has preserved an inscription to the wife of a deacon (*deacon*) of the year 472; and the following from Fabretti seems to refer to the wife of a priest, "*Locus Basilii Presb. et Felicitati ejus, sibi fecerunt.*"

‡‡ The *fossore*s have been already discussed.

Anastasius the Librarian* and Gregory the Great, viz. that there was a monastery dedicated to St. Laurence, and called Palladium, close to the church of St. Mark. Another, of A.D. 377, is in these words, "*Cin-namius Opas Lector tituli Fasciole, amicus pauperum.*" The Lapidarian Gallery contains the third and last, of the year 461; and it is remarkable that this Lector, Augustus, was only twelve years old; his title was "*de Belabru,*" i. e. a part of Rome still known by that name, in which is situated the church dedicated to England's patron saint, S. Giorgio in Velabro.

These interesting and important notices concerning the several orders of the clergy naturally suggest the thought of consecrated members of the other sex; virgins "holy both in body and in spirit," and widows "trusting in God, and continuing in supplications and prayers night and day."† We see that ornaments such as these form part of the "glory" of the Catholic Church; the "variety" wherewith the King's daughter is "surrounded";‡ at the present day; and we are naturally led to inquire whether the same bright jewels adorned the Church of the Catacombs. We may answer confidently that they did; not only have we inscriptions recording the virginity or the widowhood of the person deceased, but others also, which tell us that this virginity, or this widowhood, was consecrated to Almighty God. In Marini we find an instance of the more simple kind, "*Natalicia virgo*;" and in Marangoni,§ "*Severa (Severa) merenti mater fecit, quæ dormit in pace virgo, quæ vixit annos viginti*;" and under another form, in the museum of the Roman College, in the epitaph of a girl who lived rather more than sixteen years, "*te in pac(e) (et) cum virginitate tua*;" a mode of speech which has a parallel in an inscription to a wife (in Marini's collection), running in these words, "*fidelitati ejus in pace.*" Fabretti, however, gives several examples in which the addition of the word *Dei* determines the celibacy to have been an act of voluntary self-dedication on the part of the individual; and another almost more explicitly, "*Furia Helpis Virgo Devota.*" The phrase "*Ancilla Dei*," which occurs in some epitaphs, has been sometimes considered as equivalent in signification; but I think this cannot be asserted with confidence, since it is clear, from the words of a very important inscription in the Villa Albani, which will be presently quoted, that a wife and mother could be also entitled "*Ancilla Dei.*" A different form of expression, from a stone in the Lapidarian Gallery, can hardly be other than the title of some consecrated virgin; but it seems to require explanation: "*Oestonia virgo peregrina, quæ vixit annis xli.*" &c. The following, on the other hand, in one of the walls of the Vatican Library, speaks for itself, "*Octavia matrone vidua Dei*;" and this, which was removed to the chapel of the Villa Albani from the Catacomb of St. Priscilla, is still more explicit: "*Rigine (query, Regina?) veneremti filia sua fecit venerigine (query, bona Regina?) matris viduæ quæ sedit vidua annos lxx., et ecclesia nunquam graevit, unibyræ (i. e. univira, or unicuba), quæ vixit annos lxxx.*" We seem to recognise in this epitaph the memory of a second Anna; for she too was far advanced in years, had never known but one husband, and had spent by far the longer portion of her long life in the state of widowhood. Both Anna and Regina (if that be her real name) were such as St. Paul describes as "widows indeed;" they were widows of no less than threescore years of age, and each had been the wife of one husband, yet Regina did not on this account avail herself of her privilege to be "chosen" into the number of those for whom the Church made "daily ministrations;"** she chose rather to follow the example of St. Paul, and not to be chargeable to any, not to "burden" the Church — the very word which the Apostle himself had used in his exhortation with the ungrateful Corinthians, as describing both his past practice and his future purpose.†† It seems to have been the phrase in

common use concerning those widows who lived upon their own means, not upon the charity of the Church; at least we read on another fragment in the pavement of S. Maria in Trastevere, "*Dafnen vidua, quæ cum vixit ecclesia nihil gravavit.*" Before leaving this subject, the epitaphs of women separated from the world, and dedicated in a special manner to the service of God, I should mention that there was one in the Museum at Verona,* of a person named Duciana, who is styled Diaconissa, an office which is known to have existed in the early Church from the evidence of the (so-called) Apostolical Constitutions. The epitaph adds concerning her, "*et multa prophetavit*," which reminds us of the "four daughters of Philip the Evangelist," whom St. Paul and his companions found at Cæsarea, and of whom it is written,† that they were "virgins, and did prophesy." Moreover, she is described as the daughter of the Consul Palmatus; and although this name does not occur in the regular Consular Fasti, yet I think we may fix his date to have been somewhere in the first quarter of the third century, because he is mentioned in the Acts of St. Callixtus, who was Pope about that time; and it is stated of him, that both he and his wife and daughters were beheaded for the Christian faith.‡

And now, I believe, there is but one other subject of Christian doctrine upon which the inscriptions of the Catacombs give us information, but which as yet we have not noticed: I allude to the condition of the dead, and to the relations that exist between them and ourselves. The inquiry naturally divides itself into two great branches: first, can the living do any thing for the dead? secondly, can the dead do any thing for the living? Let us take each in its order. And first, as to what we can do for the dead. Some of the inscriptions at the end of our last letter contained the words, "*in pace*," "*in pace Domini*," "*in somno pacis*," &c.; but being accompanied by verbs in the indicative mood, they seemed to be nothing more than simple declarations of an existing fact, viz. that the departed were at rest.§ Other examples might have been quoted in which the same words are used, but the verb is changed into what appears|| to be the future tense; but these, too, would be of little use towards furnishing a reply to our present question. Sometimes, however, and much more commonly, the form of expression is very different, the verb being in the imperative, or rather in the optative mood: "*Optatus in pace requiescat*;" "*Lea, bene cesquas*;" "*cesquas bene in pace*;" "*Constanti, in pace cesque*;" or "*quesce*," or "*quiesce*;" "*semper vive in pace*;" "*in pace Domini dormias*,"¶ &c. Here, then, we seem to receive a clear and direct answer to our inquiry; for we see the early Christians in the very act of doing that, concerning which we proposed to inquire whether it might be done: we find them seeking to help their departed brethren by prayer, by praying for them that they may rest in peace. Instances to the same effect might be multiplied, almost without limit, in which the verb is altogether omitted, and only the words "*in pace*" expressed; thus, "*Lea in pace*," "*Gregorius in pace*," "*Vidalis in pace*;" or very commonly without a name at all, "*te in pace*," "*in pace XPI*," "*in pace et in Christo*," "*in pace Dei*," &c.; for in all these one cannot help reading a prayer for the deceased quite as plainly as in others, in which it is more fully and grammatically expressed, such as, *εἰρημή σοι, εἰρημή σοι ἦτω, ἰσπῖρις tuus in pace, παῖς ἰσπῖρτο tuo, το πνεῦμα σου εἰς εἰρημή, εἰς ἀπαύρατον σου ἦ ψυχῇ, and the rest.***

It is objected, however, that these are not really prayers for the dead, but mere expressions of affection and hope; natural, but unmeaning and useless; that the custom of adding an ejaculatory prayer at the end of an epitaph was derived from the Pagans, and that it was merely continued by the Christians through a thoughtless habit of imitation, and not at all as an

* In Vit. Adrian I. and Nic. I.

† 1 Cor. vii. 34; 1 Tim. v. 5.

‡ Ps. xlv. 9.

§ Delle Cose Gentilesche, &c. p. 435.

|| In the following example the title *Virgo* is given to a man. "*Felici filio benemerenti, qui vixit annos xxii., dies x., qui vixit virgo de sacris et vestitus in pace. Parentes fecerunt.*" See Marangoni, *Act. S. Feliciani Ep. et Marci*, p. 129.

¶ 1 Tim. v. 3, 9.

** Acts vi. 1.

†† 2 Cor. xii. 13, 14, 16; 3 Thess. iii. 6, 9.

* Museum Veronense, p. 279.

† Acts xxi. 9.

‡ Baronius (Rom. Martyr.) says of him, "Non puto ordinarium, sed ex suspectis."

§ Bosio says that nearly all the inscriptions in the old Jewish Catacomb began thus, *שָׁלוֹם לְנַפְשׁוֹ (salam) to sepulchre*. The Hebrew word also at the end of Faustina's monument (see Letter II.) signified "Pax."

|| Most probably it is only a corrupt reading of the optative.

¶ Arringhi, ii. p. 140, &c.; Boldetti, pp. 418, 482, &c.

** Marini, pp. 416, 418, &c.; Boldetti, p. 420, &c.

integral part of their own religion. Now, in order that this assertion may fulfil the purpose for which it is alleged, it would be necessary to establish a close resemblance, if not an absolute identity, between these ejaculatory prayers of the Pagans and those of the Christians; in other words, to prove that the language of the inscriptions from the Catacombs is something of this kind, "*Lupensia hic ego sum inlata Consutia Rufa, ejus ossa leviter tegat terra mater*,"* or "*Hic reliquia Pelopis, sit tibi terra levis*;"† or at least that it never exceeds a merely poetical apostrophe, such as, "*Julius Hermon, vale; Vale, mihi cara; Vale in Christo*." But the truth is, as every one who has paid any attention to the subject very well knows, that they are all stamped with the most essentially Christian character; or if this may not be said without seeming to assume the point in dispute, yet certainly with a character altogether distinct from any thing to be found in the records of Paganism. For instance, if the Christian character of the following prayers for the dead be not admitted, yet no one surely would ever dream of contending that any thing at all like them had been found in the monuments of Heathen antiquity: "*Requiem æternam dona eis, Domine*;" "*lux perpetua luceat eis*;" "*da eis refrigerii sedem, quietis beatitudinem, et luminis claritatem*;" "*eos sanctorum tuorum consortio sociare digneris*;" "*lux æterna luceat eis, Domine, cum sanctis tuis in æternum*." Here are five different forms of prayer, all taken from the Mass appointed to be said "in anniversario defunctorum;" and yet there is not one of them to which we cannot furnish an exact parallel from the inscriptions before us.

Of the first, that is, of prayers for peace or rest, we have already seen so many examples, that it cannot be necessary to add to their number. In the second, a new idea is introduced, a prayer for perpetual light to the departed; but this, too, is familiar to the student of the Catacombs: he has found the same inscribed on a grave in the cemetery of St. Callixtus, "*Æterna tibi lux, Timothea, in X^p, que vixit ann. XIII.*," &c.; and another, exactly its equivalent, in the Lapidarian Gallery, from the Catacombs of St. Sebastian, "*Domine, ne quando adumbretur spiritus Veneris. De filiis ipsius qui superstites sunt Benerosus, projectus*." In the third, besides the blessing of rest and clearness of light, we pray that God will grant to the departed a place of refreshment (*sedem refrigerii*), as though they were, or at least might be, in a state of suffering, e. g. from heat or thirst.‡ Was this, too, a prayer of the primitive Christian? Let us turn to the Lapidarian Gallery, we shall see an epitaph beginning thus, "*Refrigera, Deus*," &c.; another, "*Bolosa, Deus tibi refrigeret, que vixit*," &c.; and a third to Rufina, "*conjugi carissima benemerenti, spiritum tuum Deus refrigeret*." Let us search among the other inscriptions, now dispersed over the world, yet preserved in the published collections of various authors: scratched in the mortar on the edge of a grave in Santa Priscilla were the words, "*Expectate refrigeria*"|| (*sc. refrigerium*); elsewhere, "*Auguste, in bono refrigeres (sc. refrigereris) dulcis*;"¶ "*Parentes filio bonoso fecerunt benemerenti in pace et in refrigerium*;"** another, of the date A. D. 291, "*Silvana, refrigera cum spirita sancta*;"†† in the museum of the Roman College, "*Kalemere, Deus refrigeret spiritum tuum una cum sororis tue Hilare*;" "Antonia, anima dulcis in pace Deus tibi refrigerit;"‡‡ "*in refrigerio (sc. sit) anima tua, Victorine*." In the fourth prayer, the Church intercedes with God, that He would vouchsafe to admit the departed into the company of the saints (*sanctorum consortio*); so prayed some early Christian for a friend or relative, who passed from this world to the next, A. D. 268, "*Vibas (vivas) inter sanctis*," and another, "*Fructuosus, anima tua cum justis*." Lastly, in the fifth prayer, we see two forms

of petition united, the one for light, the other for the fellowship of the saints; two forms also are united in the following: "*To sweetest Dorotheus; his soul be in peace; his soul be with the just*."

Besides these phrases, there is another used in the canon of the Mass, that God would vouchsafe to "*remember* those who are gone before us, and who rest in the sleep of peace." Even this, too, has its prototype in the Catacombs: on one of those tablets, which had a Pagan inscription on one side and a Christian one on the other, Boldetti found written in Greek, "*Aurelian, a faithful servant of God, sleeps in peace. May God remember him for ever!*" And in an inscription, which has been already quoted as a specimen of the medley which we sometimes find of Latin and Greek characters and languages on the same stone, we read, "*Demetris and Leontia to Sinen, their well-deserving daughter. May the Lord Jesus remember thee, O child!*" Elsewhere† the Church prays for the dead, that God would "*remember them in the glory of his brightness*;" and in the cemetery of St. Thraso and Saturninus an inscription was found, "*Prima vivis in gloria Dei et in pace Domini nostri X^p*." Of course, this prayer, that God would remember such and such an one, is equivalent to a prayer for his final acceptance, and sometimes also it is so expressed, e. g. "*Ursula, accepta sis in Christo*." At other times we find a simple prayer that the departed soul may be in happiness, or, as we still pray, that it may rejoice together with God in heavenly goods: "*Saturnine, spiritus tuus in bono*;" "*Pater Timoteus Secundino unico filio meo ejus spiritus in bo*;" "*Romane, ispiritus tus in bono sit*;" "*Dresalonice, ispiritus tus in bono*;" In another place‡ the Church teaches us to pray for every man who departs from this life, that "*henceforth he may live to God*;" and here, again, she does but continue what the infant Church in the Catacombs had long since begun. Again and again we find such inscriptions as these: "*Dioscore, vive in eterno*;" "*Sabine, vivas in X^p*;" "*Faustina dulcis, bibas in Deo*;" "*Vibas in Domino Jesu*;" "*Ξης εν Θεω Κυρεω Χριστω*;" "*Ξηρας εν Κυρω*;" "*Gorgonius in Deo vivat*;" "*Zosime, vive in nomine X^p*." This last inscription brings to mind a very remarkable one, which was found in the Catacomb of Sta. Priscilla, "*Ruta omnibus subdita et affabilis bibet (vivet, or vivat) in nomine Petri in pace*;" and another on one of the glasses discovered in the cemeteries, "*Vito(r, or Victoria), (v)ivas in nomine Laure(n)tii*;" and all three taken together remind us of that solemn form of words which the Church addresses to the soul in its last struggles, ere it is released from the body, "*Go forth, Christian soul, from out of this world, in the name of God the Father Almighty, who created thee; in the name of Jesus Christ, Son of the living God, who suffered for thee; in the name of the Holy Spirit, who was poured forth upon thee; in the name of angels and archangels; . . . in the name of the holy apostles and evangelists; in the name of the holy martyrs and confessors*," &c.

It cannot be necessary that I should add another word upon the subject of prayers for the dead; it has already been proved most convincingly, not only that this doctrine was not unknown to ancient days, but that it was practised then under the very same forms, and with the same variety of expression, as it is now. I really believe that we cannot name a single phrase now used by the Church in any of her offices for the dead which could not be shewn to have been anticipated by the primitive Church of the Catacombs. It only remains, therefore, that we should say a few words about that other important subject, whether the dead can do any thing for the living? and if so, whether the living may not ask them to do it? This letter is already so long, that I can but quote the most important epitaphs, and leave them; happily, however, they are so plain and distinct, that they do not require any comment.

The first and most simple example is this, "*Joviane,*"

* Mus. Veron. p. 155. Fleetwood's collection contains one from the Catacombs of St. Agnes, somewhat resembling this; at least the words are, "*Ossu tus bene requiescant*."

† Maitland, p. 233.

‡ Marini (p. 430) says it is in the chapel of Cardinal Antonelli.

§ "*Transivimus per aquam et ignem; et eduxisti nos in refrigerium*." Ps. lxx. 12.

¶ Fleetwood, p. 397.

** Marangoni, *Acta S. Piet.* p. 119.

†† Delle Cose Gentilesche, &c. p. 469.

‡‡ Marini, p. 419.

* Marini, p. 429.

* The original, in Greek, is in Boldetti, p. 480.

† "*Ordo commendationis anime*."

‡ Marini, p. 446; Boldetti, p. 418.

§ In the last Collect Ord. Comm. An.

vivas in Deo et roga;" and again, "*Sut(erides), i, pete pro nos ut salvi simus;*"* more commonly it is specified for whom the deceased is thus petitioned to pray: e. g. for his surviving friends and acquaintances, from the cemetery of SS. Gordian and Epimachus,† "*Sabbati, dulcis anima, pete et roga pro fratre et sodales tuas;*" for his parents, from the cemetery of St. Callistus, found by Marangoni in 1740,‡ "*Attice, spiritus tuus in bonu; ora pro parentibus tuis;*" and another, "*Pete pro parentes tuos matronata matrona, que vixit an. I. dies LII.*"§ for his sister, from the cemetery of Sta. Priscilla, "*Anatolius filio benemerenti fecit, qui vixit annis VII. mensis VII. diebus XX. Ispiritus tuus bene requiescat in Deo. Petas pro sorore tua;*"|| and for an only child, in the chapel of the Villa Albani, "*Hic quiescit ancilla Dei, que de sua omnia possedit domum istam; quem amice deflent solaciumque requirunt: pro hunc unum ora subolem, quem superstitem reliquisti, eterna requiem; felicitati causa man(e)bis.*"¶ The style of this shews it at once to be more modern than any of those which have been quoted before, and the names of Gratian and Theodosius, with which the epitaph concludes, fix the date to about the year 380; i. e. as nearly as possible to the very same time as the inscriptions of Pope Damasus in honour of St. Agnes and to the memory of his own sister Irene: the first of these, which was discovered by Marangoni in 1728, and was placed in the church of St. Agnes, where it still remains, concludes thus, "*Ut Damasi foveas precibus, precor, inclita martyr;*" and the last, "*nostri reminiscere virgo, ut tua per Dominam præstet mihi facula lumen.*" The following is more simple and more ancient; it is in the Museum of the Roman College, having been discovered by Padre Marchi in the Catacombs of St. Agnes, and, judging from the position in which it was found, the antiquity of the neighbouring chapels, paintings, and graves, the learned father is of opinion that it is impossible to assign it a much later date than the year 200: "*Διονυσίου ἡγιῶτος ἀκακος ἐνθαδε κειτε μετα τῶν ἁγίων μνησκεθε δε ἡμῶν ἐν ταῖς ἁγίαις ὕμων πρηνεῖς (προσευχαις) τοῦ ἡλυσ(ν)τος καὶ τοῦ γρηφαντος.*" "Dionysius, an innocent child, lies here with the saints: remember us in your holy prayers, both me who engraved this and me who wrote it." I will conclude with the following, which is perhaps the most interesting of all that are to be seen in the Lapidarian Gallery: "*Fidelis in pace, qui vixit ann. XXI. mens. VIII. dies XVI., et in orationis tuis roges pro nobis, quia scimus te in XP.*" N.

THE REVIVAL OF ROOD-SCREENS.

To the Editor of the Rambler.

SIR,—I am one of (I believe) a numerous class of your readers who are very grateful for the opinions maintained in your journal on the subject of rood-screens. I have no pretension either to antiquarian knowledge or to architectural taste; but I have a real, deep love for the beautiful ceremonies of the Church, and should feel it a very serious loss were I deprived of the spiritual benefit thence accruing, by the interposition of screens in all Catholic churches.

I am induced to address you a few hasty and unconnected words, from having seen an argument opposed to your view of the subject, in the *Tablet* newspaper of last Sunday, by "T. W. M.:" a newspaper for whose principles I entertain the very highest respect, and whose editor, I am glad to observe, disclaims agreement with his correspondent. The question which I feel to be the practical one involved, is the precise question raised by your correspondent "X." The Church has instituted ceremonies of the most ravishing beauty, whereby she expresses before God the various emotions which possess her: is it, or is it not, her intention that her children shall be excluded from immediate presence at these ceremonies? If yes, there should undoubtedly be in every church a screen, like the solid screen at

Amiens, which no eye can penetrate; if no, there should be at least many churches accessible where there are no screens at all. But of all arrangements, the most plainly self-contradictory is that which provides what is contradictorily called an *open screen*—an enclosure which does not enclose. An arrangement this, of which the practical effect is, that those who are rich enough to pay for front places can see, and the poorer classes cannot,—a new kind of *disciplina arcani*, which will admit to a full sight of the mysteries Protestants as well as Catholics who can pay, and is inexorable only to the "*pauperes Christi.*"

I can find no satisfaction on this head from "T. W. M." He expects a definite answer to one of his questions; have not we a right to expect from him a definite answer on this very fundamental question? And yet it is surely difficult for him to give such an answer as his theory would require: it is difficult for him to profess that the true mind of the Church is opposed to the exhibition of her services to the mass of Catholics, as though it were something wrong in point of principle, when it is a plain fact, that through all Catholic Christendom, and most signally of all in Rome, the metropolis of Catholic Christendom, her practice has been for so many years precisely opposed to such a theory.

As to the difficulty which he so urgently calls on us to answer, to me it seems no difficulty at all. The structures of the middle ages are surpassingly beautiful; but to me it is hard of belief that they are, in arrangement and form, precisely similar to such structures as would be the natural outpouring of Christian feeling at the present day. It is not usually the habit of the Catholic Church to preserve the same external exhibition in times and circumstances the most opposite. And it is for this reason that, notwithstanding Mr. Pugin's rare and splendid talents, I have never been able to regard his genius as of the very highest order. The requirements of Christian art in the present day call surely for something other than a mere copy of the middle ages. I believe there is at present a great and growing feeling which, as time goes on, will, in various ways, find a voice of discontent and dissatisfaction with the attempt made, both by Mr. Pugin and his chief admirers, to confine the feelings and aspirations of the nineteenth century, by a sort of Procrustean process, within the forms and barriers of the thirteenth. Those forms were the natural and spontaneous issue of Christian feeling then, and for that very reason will never be the natural and spontaneous issue of Christian feeling now. It is the act of a child to rest in the mere outward shell and husk of the past; it is the part of a man to penetrate its inward and essential spirit.

Another question occurs; Who are to go within the screen? None but clerics? Then the chancel will be empty almost all the year round, except in Collegiate chapels. Will you admit laymen? Why, what burlesque and travestie can be more extravagant than building up a solid screen to mark the clergy from the laity, and then filling the chancel, so marked off, not with clergymen, but with laymen?

And what can "T. W. M." mean, by saying that the faith has been more sorely perilled during the last 300 years than it was before? Rood-screens "*perished,*" he says, "*at that moment when faith began to be most sorely perilled.*" Does he mean that heresies since that time have existed outside the Church? They have at all times there existed; and were it otherwise, what sense or meaning is there in saying that the existence of heresy outside the Church throws any discredit upon the Church herself? But if he means that "*faith*" has been more sorely "*perilled*" within the Church ever since the Council of Trent, I do him a great service in calling his attention to a statement so unduly put forth. Of course, taken as it stands, it means that the Church is not the infallible *guardian* of faith. There is continually an unconscious tendency in some of these architectural gentlemen to represent the modern Church as doctrinally corrupt. Of course, I have a perfect right to my opinion, as "T. W. M." has to his, on the comparative *sanctity and fervour* which have characterised respectively the last three centuries and the three which preceded them; and probably my opinion on that subject may differ from his. But to speak of faith being pe-

* One of the very next epitaphs in Marangoni has the name Soterides; and this for *seu*, in the sense of "*died, or departed this life.*"

† Marini, p. 402.

‡ Acta S. V. p. 119.

§ Museum Veronense, p. 264.

¶ Delle Cose Gentilesche, p. 456.

¶ Marini, Iscrizioni Antiche delle Ville e de' Palazzi Albani. Class 6. Rome, 1780.

rilled at either of these periods, is what no Catholic can advisedly do, and remain a Catholic. "Those who share the opinion" of your correspondent "X," "must be content," says "T. W. M.," "to frequent for the rest of their lives such noble fanes as the Warwick-Street Chapel." He forgets there is another alternative—they may frequent such noble fanes as St. Peter's at Rome.

I have thrown together these thoughts almost at random; but at a later period of the impending controversy, I should be glad if you would allow me to give more methodical expression to my feelings on the subject.

I remain, &c.

H.

To the Editor of the Rambler.

MR. RAMBLER,—The chief argument adduced by your correspondent "X" against what he calls the revival, but what I call the retention and the non-surrender of rood-screens in modern churches consists in this, that since the old screens have been almost every where removed in the Catholic churches on the continent, the *animus* of the Church of the present day has been manifested, though no formal decision has been given, against them. The other arguments, derived from effect, or supposed practical inconvenience, are merely collateral and secondary, being matters rather of taste and feeling than of principle.* What we have diligently to inquire, before we can really judge of the *animus* of the Church, is, *why* rood-screens were thus generally pulled down, *by whom*, and *when*.

Now, so far as England is concerned, it is true that they were not (more than casually) destroyed by the Protestant reformers of the sixteenth century. The roods, indeed, were so, but not the screens, which remained generally standing in England till the time of the Commonwealth. In fact, it is well known that they continued to be erected in the churches for Protestant use even till the time of James I., if not till that of Archbishop Laud; for many exist of this late date, shewing how strongly the *instinct* for them remained in the reformed religion.

But if we turn to that comprehensive and indefinite land which we call "the continent," it is manifest that no *one* cause can probably be alleged for the general removal of screens in every Catholic country. We may, however, safely refer the event principally to three agencies:

- (1.) Religious fanaticism.
- (2.) Bad taste.
- (3.) Revolutionary violence.

Whether to these may be added a fourth, that which "X." assumes to have been the *sole* cause, seems by no means certain; viz. the voluntary desire on the part of the Church to remove those screens which survived the above casualties, from a consciousness of their inexperience, liturgically speaking, for the present advanced state of the world, and from a willingness to dispense with an obsolete impediment to the view of the altar and its solemn functions.

This, then, is the point to be determined—whether the Church herself (so to speak) was a consenting party to the demolition, or whether it arose from barbarism, ignorance, apathy, bad taste, decline of architectural knowledge, and extinction of Gothic feeling, or any of the like motives, unconnected with any liturgical consideration whatever.

This is surely a fair way of representing the case. If there is reason to conclude that it really was the *sense of the living Church*, (I can hardly adopt the strong expression of "X." "the voice of the living God,") before which rood-screens fell, I, for one, am perfectly content. I declare my entire acquiescence in the wisdom of the Church, my contempt for mere antiquarian revivalism, and my voluntary surrender of the post I have hitherto always been interested in maintaining. But if, on the other hand, there is evidence that the demolition of rood-screens was but part and parcel (as I

firmly believe it was) of the same revolutionary violence which destroyed stained windows and despoiled shrines, or of the same depraved taste which set up Grecian pediments under Gothic east windows, huge cast-iron figures, after the model of the Athenian Pallas, to represent the blessed Virgin, and which decked the altars with such a miscellany of tawdry images and ornaments as would not have been tolerated for a moment by the more chaste and refined feelings of the middle ages; in a word, if it was mainly to exhibit the extravagant finery of tinselled draperies, French millinery, artificial flowers, and crowded tapers, that the holy mysteries were laid open to the gaze of the people, then I maintain that the motive was an unworthy one, and furnishes no just precedent, or even excuse, for our surrender of them, who have returned to a better taste, and more correct conception of what is ecclesiastically beautiful and becoming for the externals of divine worship.

Now, it may be difficult to *prove* that the demolition of screens throughout the Continent was in great measure owing to an uncatholic and semi-pagan taste; but I am strongly of opinion that the analogy of contemporaneous alterations in churches is altogether in favour of the supposition. No one can deny that the classic taste prevailed, almost as a mania, during the last century, both in Protestant England and in Catholic countries in Europe generally. That taste was any thing but conservative of Gothic art; it was antagonistic to it, and led to the wanton destruction of almost every feature which was not actually part of the fabric, and so to that of rood-screens especially and most generally. They were the first things capable of wholesale and easy demolition which came in the way; and thus it became a *fashion* to destroy them, with a recklessness incredible to those who do not know what inestimable treasures in other departments of Gothic art, not at all affected by doctrinal developments, have perished from the very same cause.

To my own mind the case is exceedingly clear, that it was not from a sense of the inconvenience or inutility of rood-screens in the present age of the Church that they were taken down, but from indifference, and perhaps ignorance of their real value and meaning, as symbolical adjuncts to the service of the altar. It is hard that those who take this view of the question should be taunted with advocating mere *lifeless* mediævalism, and be told, without the shadow of a reason, that because the state of society and the position of the Church now are different from what they were then, therefore we might as well bring back feudalism and fortified castles as try to restore rood-screens! "It is mere trifling," says "X." "and playing with sacred things, to pledge ourselves to restore the usages of those olden days, without reference to their applicability to our own." Of course it is: all sensible persons are fully agreed on this. But what sound argument can be alleged against them now, which did not equally apply to them in the middle ages? I must be pardoned for maintaining that "X." fails to bring forward any one. This, he says, is an age of scoffers and infidels, heretics and newspaper reporters, who intrude themselves upon Catholic services merely as the spectators of an amusing, or imposing, or curious scene. Is not this, then, in itself rather a reason for shrouding, than one for throwing open to view, those mysteries which they profane by their very presence as unbelievers? Strange that so manifest an inference should be perverted in defence of the opposite conclusion; that because they are an insufficient barrier, therefore there need be none at all.

The arguments from optical effect appear to me ingenious refinements rather than valid objections. It is true that we do not see a picture to advantage if lines are drawn across it, or contemplate a landscape pleasantly through the small panes of a window; but these are trifling and whimsical fancies, compared with the importance of retaining a feature which has hardly less of universal and traditional authority than the very tapers which are lighted at the altar. Remove the one, because it teases the sight, and you would be as much justified in extinguishing the other, because they dazzle it; except that the rubrics happen to be explicit on the one point, and to leave the other indefinite. These things, and many others, stand on much the same

* I desire at the outset of these remarks to say, that I do not feel sure how far any detail of arrangement about which rubrics are silent, becomes by that very circumstance a *mere* matter of taste: in other words, whether that can rightly be called a liturgical principle which has not been formally ruled as such. At present, therefore, I am obliged to assume that a principle (strictly speaking) is involved in the question.

footing; they are all parts of a mystical and symbolical system; nor can we give up one without breaking the unity and violating the sanctity of Catholic tradition, so far as it relates to the usages of the Church.

From not sufficiently comprehending this (as it seems to me), and from viewing a principle as a mere question of convenience, in itself variable and indifferent, "X." observes: "It strikes me as the most inexplicable of inconsistencies, that while we are doing every thing that we can devise to attract the minds of all men by the splendours of ecclesiastical art, and by the revival of the most elaborate functions of the Church, we should at the same time erect in our churches a most formidable obstacle to the sight of what we have accomplished, and tantalise mankind by calling them to see what we refuse to display." Rhetorically said; but were not the ceremonies and the vestments even more gorgeous and magnificent in the middle ages, when screens were universally in use? And yet this argument was not felt to apply then, or, at least, not to be a sufficient ground for giving up, or even modifying, the established practice. In truth, it does appear impossible to shew that the altered state of feeling and of society materially affects this question, so long as the doctrine of the Blessed Sacrament and of the Sacrifice remains, as it must do, ever the same. For screens are a consequence of it, absolutely and directly; they in a manner set forth at once the holiness of the rites and the distinct character of the priesthood,* and, as such, are not legitimate subjects for the caprice of this or that generation to adopt or remove at will, on the low grounds of convenience and effect.

To say that, because the thin intervening lines of a light screen *tease the eye* (it should be added, of those who are so very inquisitive and curious as to scrutinise every motion of the priest rather than attend to their devotions), the screen itself ought to be totally and entirely removed, is much the same as to allege that, because singing out of tune displeases the ear, therefore music ought to be banished from all country churches. There is little point in the objection that a mediæval screen, from its insufficiency to exclude all sight of the altar, "produces a mere indefinite expression of separation and isolation." No doubt this is true; but it was the very intention to produce precisely such an effect; it cannot, therefore, be alleged as an unintentional and faulty result. Nor is it fair to say that screens are illogically defended both because they do, and because they do not, exclude the sight of the altar. "Either screens do shut out the sight of the celebrating priest and all the ceremonies of the sanctuary, or they do not." Not exactly so; the truth is this; they shroud symbolically rather than actually the celebration of the holy mysteries; so that it is quite rational and consistent to answer a two-fold objection in this way—that of those who say they cannot see through them at all, by answering, that they may be made so light as to afford no serious impediment; and that of those who urge their uselessness as a mere piece of antiquarian revivalism, by alleging that they have the same use which they ever had, viz. to exclude the gaze and the approach of the profane.

But "X." himself gives this very statement in effect. "The screen does not enclose the sacred rites from the gaze of the congregation, and yet it does prevent them from contemplating them to their edification." He goes on to say (feeling that this objection, like all the rest, applies with precisely the same force to the circumstances of the worshippers in the middle ages), "What purpose it answered in mediæval and earlier times it is not for me to discuss." With deference, it is for him to ascertain clearly why screens were then used, or manifestly he has no good grounds for rejecting them now. In other words, he should know the reason, and be convinced that it is now invalid. The fact clearly is, that they, like every arrangement of the Catholic service, then and now, were symbolical, as I have before insisted. They were the retention of a primitive use, made practical by suiting it to the circumstances of the times. Because vestments were splendid, and altars richly light, and windows filled with stained glass, it was natural to

exhibit them, yet not so completely to display them as to expose at the same time the holy mysteries. Mediæval screens were a compromise between the primitive curtain of exclusion, and the later tendency to see and witness the splendid ceremonies of the altar. If this be really the theory of them, who shall say that it does not hold good equally in the present age?

"In the judgment of many," says "X." "in which I entirely coincide, there is no beauty in the rood-screens of the mediæval Gothic churches." This honest avowal is qualified by explaining his meaning to be, that there is no beauty in their position in the fabric, though "intrinsically they are often most exquisite and charming works of the sculptor's art." Few, it is to be hoped, will declare themselves unable to perceive any grace or beauty in that chancel enclosure, upon which, more than upon any other parts of a church, the richest resources of Gothic art were lavished. To quote an account, not perhaps unknown to some of your readers, of the rood-screen in Durham Cathedral, as it stood before the dissolution: "Also there was, in the hight of the said wall from pillar to pillar, the whole storie and Passion of our Lord, wrowght in stone, most curiously and most fynely gylte; and also, above the said storie and Passion, was all the whole storie and pictures of the xii. Apostles, verye artificialye sett furth and verie fynlie gylte, conteninge frome the one pillar to the other wrowght verie curiously and artificially in the said stone. And on the hight above all theses foresaide storyes, from pillar to pillar, was sett up a border verie artificially wrowght in stone, with mervelous fyne coulers, very curiously and excellent fynly gilt, with branches and flowers, the more that a man did looke on it the more was his affection to behold yt, the worke was so fynely and curiously wrought in the said stone, that it cold not be fynelyer wrought in any kynde of other mettell. And also above the hight of all, upon the waule, did stande the most goodly and famous Roode that was in all this land, with the picture of Marie on the one syde and the picture of John on the other, with two splendid and glisteringe Archangels, one on the one syde of Mary and the other of the other syde of Johne. So, what for the fairness of the wall, the staitynes of the pictures, and the lyvelyhoode of the paynting, it was thought to be one of the goodliest monuments in that church."* Heartless must he indeed be who can see "no beauty" in such works as these. However, on this point we perhaps agree; the place, or position, is what "X." dislikes, and that for no very sufficient reason, viz. because he thinks the horizontal lines are not in union with the pillars and arches under which they stand, and because the screen cuts off and interrupts the view of the church in its entire length. To my own mind these appear, I confess, very trifling and unimportant reasons, when weighed against the value of this arrangement for its liturgical meaning and use. As for the former objection, it might with equal truth be urged against the transom in the east widow—more justly perhaps; for the flat horizontality of the screen was effectually relieved by the towering and pyramidal outline of the great Rood. And for the latter, the broken and impeded vista is the very life and soul of Gothic effect.

However, the whole question must be argued on much higher principles than those of mere effect and convenience, which can be tested by no other standard than individual caprice. For my own part, I can truly say, that I think the effect of a screen, surmounted by a rood, under the chancel arch, magnificent; and that (provided it be made light and open) it allows an abundantly sufficient view of the functions at the altar, whatever the service may be. And, on the other hand, the exposed nakedness of the altar, which "X." admires, is to me almost painfully irreverent; it has precisely the same effect on my mind as the encountering an august company, assembled in a costly drawing-room, suddenly on opening the street-door. Let us throw aside as naught all consideration of inconvenience (even though all agreed about it), when the infinitely momentous question of due reverence to the Divine Presence is concerned. I cannot reconcile the reservation of the

* At this very time, one of the prevalent Protestant heresies is the denial of sacerdotal functions in the church.

* Ancient Rites of Durham. Published by the Satees Society, 1842 (p. 29).

blessed Sacrament on the altar with a perfectly open and unprotected chancel. The natural feeling and impulse of the mind is, that it should be shut in and parted off from the multitude. In fine, I am surprised that any who *realise* the Catholic doctrine should even tolerate the modern fashion.

The argument derived from the change in certain services, or rather the addition of new ones, is one of the most reasonable which has been urged against the modern use of screens. Now, as regards Benediction, I can only say of it what equally applies to the elevation of the Host and the functions of the sacrifice at the altar; that *enough* sight is afforded for all but the most inquisitively curious, provided the screen be made light and open. But on the *exposition* of the Blessed Sacrament at the Quarant' Ore, in which, as my opponent inmates, the very name may seem to imply the absence of any obstacle to the sight and contemplation of the adorable mystery, I must observe, that it is essentially, if not exclusively, an *Italian* service. It is one which has not been, and I do not think is at all likely to be, introduced into this country. Even supposing, therefore, that on this account alone screens were really a serious inconvenience in Italian churches, it evidently is nothing to *us*, who have not the same reason for removing the ancient partition which they have. For my part, I believe the Quarant' Ore to be unsuited to English congregations; and I hold it to be a mistaken conclusion that, because such and such a modern service is frequent and popular in the Eternal City, and in the districts immediately influenced by its example, therefore the English nation is bound by it. At least, till the obligation is imposed by authority, we are free to act according to the circumstances of our position. We are Catholics, because we are in union with the Catholic Church, and own allegiance to the Apostolic See; but we need not be so completely and absolutely *Roman* Catholics as to introduce all the latest ultra-Italian innovations into our national Gothic churches.

I believe it perfectly true to say, that the prominent doctrine of the Church in these later days is that of the Presence of the Redeemer among the faithful on earth in the adorable Sacrament. The reason is obvious, natural, and consistent with her course of action in every age. But I am by no means persuaded that the destruction of rood-screens, though it be contemporaneous with, is the direct result of the development; or even a necessary, though to a certain extent it may be a natural, effort to conform structural to liturgical advancements. When, however, such displays as the Romans delight to witness over the altar of the Gesù (than which I do not think any thing in worse taste can possibly be conceived) become familiar and favourite exhibitions in England, it will be time, *not only to remove rood-screens, but to build Italian churches*; for certain I am that nothing short of the latter expedient will suffice. A Gothic east window is quite incompatible with an Italian "throne." When we have the Blessed Sacrament elevated midway between pavement and roof, then, and not before then, may we think of removing the Rood, that venerable and ancient memorial of the Redemption, which, I will venture to assert, recalls that great and solemn event to English minds with infinitely more force and vividness than the exposition at Quarant' Ore, though the one be but a figure, the other a reality. Not but that, even in this case, contemplation of the Blessed Sacrament is perfectly practicable, by kneeling *at the screen*, and looking through it—a mode which must always be available for the few who may be present *together* in silent adoration.

The objections raised on the score of congregational singing cannot be considered valid, till it be shewn that *sound* is impeded, as well as *sight*, by the light and pervious tracery of a chancel screen.

But, in fine, I believe that the whole point of objection to chancel-screens, viz. that they impede the *sight*, is founded on an entirely erroneous (I had almost said unatholic) notion, that the Blessed Sacrament is primarily intended to be *gazed at*. What particular emotions of love or reverence can be derived by intently fixing the eyes upon the species of bread, it is difficult to conceive. Since the very nature of the mystery consists in Christ's *invisible* presence, it follows, that even

if the Host were *completely* excluded from sight (as it always is within the tabernacle), the *sense* of the Divine Presence would be just the same. Now, if "X." be right in his view, it must follow that a Catholic cannot with edification say his prayers before the tabernacled Host, because he cannot *see* it. For my own part, as a Catholic, I can truly say, that a desire to *see* the Host never enters my mind under *any* circumstances.

Should these remarks (made, I trust, in language as temperate as the feelings which dictated them are those of love and charity to all) be deemed worthy of insertion, you will much oblige, Mr. Rambler, your reader and subscriber, Q.

To the Editor of the Rambler.

SIR,—I may perhaps be permitted to offer a few hastily written remarks on your correspondent "X."s' first article on Chancel-screens and Rood-lofts, namely, that which he styles the "artistic" portion of the subject; the second, or "theological" part, I cannot think exactly fitted for an anonymous discussion in the pages of a periodical.* I profess to no extensive or scientific knowledge of the subject, and merely mention such matters as have come under my own notice, as seem to contradict the theories and assertions put forward in the article in question. First, then, the author would seem to wish his readers to believe that continental custom is universally against screens, and, moreover, that screens have only been destroyed and not erected on the continent during the last three hundred years. Now I cannot consider this to be altogether correct; for instance, screens and lofts certainly exist in very many churches in Belgium. I may mention, as immediately occurring to my mind, Bruges (in three or four churches, and at Notre Dame, in connexion with a splendid rood), Ghent, Antwerp, Tournai, and Braine le Compté, and the glory of the collegiate church at Louvain is its magnificent screen and rood; besides these, I doubt not they may be found in many of the less frequented towns and in the village churches. Now, many or most of these screens are of *renaissance* or modern date; very many of them solid, and containing two altars on their western side, consequently shutting out the high altar far more than the open Gothic screen now usually placed in English churches; nor are these screens considered in Belgium incompatible with the service of Benediction. In the large French churches, screens of iron-work, fantastically adorned and gilded, are very usual, and certainly form quite as great an obstacle to sight as the ancient Gothic screens. Again, even where the screen has been removed in Belgian and French churches, no care is taken that the high altar shall be visible to the whole congregation; a temporary altar, with a canopy depending from the roof of the church, and occupying with its ornaments almost the same breadth as a rood-screen, may constantly be seen at the east end of the nave (especially during the month of Mary) most effectually preventing nearly all the worshippers from seeing the ceremonies of High Mass. If continental practice is to be our guide, we must certainly look first towards these two neighbouring countries, which, from their near position, similarity of climate, and from the resemblance of their ancient architecture to ours, seem the most fitted for our models; and I must say that, to my mind, they do not seem to prove "X."s' position, that screens are entirely in opposition to modern continental practice, and that the great object now-a-days should be to make the high altar as visible as possible. Perhaps some of your contributors will inform us what are the opinions of the French archaeologists on the subject. I have also seen representations of churches in Italy with very close screens; and it is well known that many of the Spanish churches contain metal screens of elaborate workmanship and enormous height.

As to what "X." says about the "artistic" effect of screens, and their teasing and wearying the eye, they may possibly so affect *him* individually; but surely he cannot imagine that others see them with his eyes. I for one can find in them no such architectural blunder

* In the second part, "X." considers screens as an obstacle to prayers in the vulgar tongue; now, as these prayers are usually said abroad either from the pulpit or from a *prædium* in the nave, I can't see what screens have to do with the matter.

as he represents (and he thereby deliberately condemns all the great architects of the middle ages); they certainly do not fatigue or annoy my eyes, nor the eyes of many whom I know; nor can I but feel that the removal of the screen in St. George's, London, would completely spoil the church. This may be very bad taste on my part, and on the part of those who think with me; but it at least proves that "X." is no more justified in saying authoritatively, "the sight is teased," &c. than I should be in asserting in the same decided manner that it is *not*. I can simply say that the sight of many persons is not so affected, and that they are quite satisfied with hearing High Mass with a screen between them and the high altar; nay more, that they prefer it.

I sincerely hope that the subject may be carefully investigated on its historical and artistic grounds; and I rejoice to hear that our great architect is now preparing a work on the subject; and should those who, by their ecclesiastical position, are qualified to do so, shew us the relations which chancel-screens and rood-lofts bear to theology and ritual observances, it will well become us of the laity respectfully, and with deep interest, to attend to their instructions. Y.

THE QUARANT' ORE.

[A CORRESPONDENT has favoured us with the following sketch of the origin of the devotion of the Quarant' Ore, in reference to the remarks which appeared in our last on the subject of Rood-screens.]

The devotion appears to have sprung up, first of all, some time in the sixteenth century, with the idea of repairing the scandals committed during the last days of the Carnival, i. e. on the Monday and Tuesday before Ash-Wednesday. Thence it spread into an exposition of the Blessed Sacrament on any public occasion, with leave from the Bishop. But the most frequent form which it took was, to induce Christians to ask of God the extirpation of heresy and the victory of his Church. Its spread is coeval with, and parallel to, the spread of heresy. It seems as if Christ compassionated his faithful ones, and shewed Himself to them in order to assure them of his real presence more and more in proportion as they had reasons to fear that He was withdrawing from them in his anger. He seems to concentrate Himself in certain places as He is expelled from others. On the part of the Church, the feelings which this frequent exposition brings out are an intense devotion, in order to repair the scandals caused by heretics, and the most burning prayers to Christ for the triumph of his faith. Mutual and affectionate love is the very notion of the Quarant' Ore.

The two original seats of the Quarant' Ore may be said to be Milan and Rome. A Capuchin at Milan, about the year 1556, is considered to have been its founder. However this may be, St. Charles Borromeo and St. Philip Neri were its two great promoters. The devotion as it now stands in Rome, I believe, dates from a bull of Clement VIII., A.D. 1592. It consists in a perpetual exposition and adoration of the Blessed Sacrament, day and night, in some church or other. The churches take it in a regular rotation, each for forty hours. It is a most beautiful festival. All Rome knows where it is, and people flock to it from all sides. You cannot conceive the delight of finding yourself suddenly stepping out of the glare of the hot street into a church dark as a cavern, except at the upper end, where a blaze of hundreds of lights surrounds the Blessed Sacrament, set up on high over the altar. The walls are covered with rich hangings, so that no ray of daylight can come in; thus the dimness of the church is not dispelled by the tapers, which only serve to create a sort of solid splendour around the centre of all. The pavement is covered with fresh branches of green box, from which the feet of the thousands of worshippers press out a sweet smell. That is the place to see real Italian devotion, and not the noisy Pontifical High Mass. The intense, quiet, and absorbing fervour of their postures and their look is most touching. They all seem to pray, not with their usual vehemence, but with a certain tranquil trust which is sure of obtaining its prayer, since their God

thus shews Himself to them without any bar or enclosure but the veil of the eucharistic species.

Poetry.

THE LABOURER OUT OF WORK.

STRUGGLE, struggle! I am weary,
Weary of enduring this;
Lying down, to dream of pain,
Rising, but to bear again
The extreme of wretchedness.

Oh, my soul is sick within me,
Sick, and very sad;
Each dull day so like the last,
Dragging, slowly dragging past,
At length will drive me mad!

In my breast lurks sharp-fang'd envy,
Coil'd in many a fold:
All I ask is but to toil,
To win subsistence from the soil,—
I do not ask for gold.

I do not ask for splendour,
I do not seek for ease,
But to earn existence, now
With toil-drops starting on my brow,
As Heaven's just will may please.

Hunger is a guest accustom'd;
But to rot in idleness,
Hopeless, helpless, and alone,
More useless than a crumbling stone,—
This is indeed distress!

My children starve around me!
With famine's glaring eye
They call aloud to me for food:
I, who would give them all my blood,
Can only see them die.

My wife—alas, to what I've brought her!—
Is sinking day by day:
Her lips ne'er utter angry word,
Her very sighs are scarcely heard,
As she sinks to decay.

Her silent patience galls me:
The mildness of her eye
With resignation looks on death,
Her bosom heaves with feeble breath,
And I must see her die!

I know she hides the gnawing
Of hopelessness and pain,
Lest she should further rouse my grief
At seeing woe without relief,
And I should weep in vain.

Dead in her arms the infant,
The last fond pledge of love!
She clasps its cold form to her breast,
And weeps, yet smiles to think that rest
May yet be found above.

Oh, frightful desolation!
My children, one by one,
In wretchedness have pined away
To dull, insensate lumps of clay,
Until the last is gone!

And now I watch the flicker,
That flashes ere it die,
Of the bright light that made my pride,
When bounded in my veins the tide
Of life, to meet her eye!

Now when no child requires
Her aid to bear the last,
The mother's instinct, that upbore,
Calls for exertion now no more,
And see—the spirit's past!

Alone!—O God, forgive me
If I pray for release;
What is there left on earth for me
Save a protracted misery?
Oh, let me be at peace!

A. T. W.

Reviews.

Adventures on the Road to Paris, during the Campaigns of 1813-14. Extracted from the Autobiography of Henry Steffens. Translated from the German. Murray.

THE title-puff is one of the best known and most commonly practised devices of authors and booksellers, whereby they delude the simple public. What to call a book, is almost of as much importance as what to put into its pages. If the cover bear not some brief, epigrammatic, taking name, the probabilities are ten to one that the chance reader will scarcely vouchsafe a glance of the eye over its contents, however solid, or however amusing they may be.

The translator, or editor, or publisher, of Henry Steffens' Memoirs, or whoever he may be who selected the title of one of the last published volumes of the Home and Colonial Library, is by no means an ill adept in this not very faultless art. We would venture a wager that of twenty persons who might take up the book, attracted by its title, nineteen would anticipate a contents very different from those which they are destined to find. The book is simply a series of extracts from the memoirs of Henry Steffens, a big German autobiography, published at Breslau in 1844, in ten 8vo volumes. Its author was by family a Dane, and early devoted to the pursuit of science and philosophy, in both of which subjects he attained considerable eminence, even in a country so fertile in such scholars as Germany, his adopted land. For several years he was attached to the University of Halle, and in his later life enjoyed the patronage of the King of Prussia. He was, indeed, in almost all things a German.

The selection from his lengthy narrative of his doings, here presented to the English reader, is so interesting, that, for once, the attractive if not very correct title is not more fascinating than the pages it heralds are agreeable. Though the "Adventures on the Road to Paris" do not commence till more than one-half of the volume is passed, there is scarcely a fragment in the whole which is not worth reading, as an interesting picture, either of the author and his friends and kinsfolk, of the great people of the day, or of the circumstances of German academic, social, and domestic life. The selector has judiciously spared us that multitude of dreary, long-winded paragraphs with which a gossiping German delights to discourse of all he ever did, said, thought, and felt, and confined his extracts to those which really tell something, either of the writer or his affairs. And a most curious and un-English picture does Henry Steffens present to us. Partly through our national peculiarities, good and evil, and partly through our happy exemption from the horrors of war, the life of the savant, professor, and volunteer officer, is certainly not to be matched by any thing that has befallen one who bears the British name. It is only in the terrible struggles of Steffens' youth, when he fought with the common adversities of humanity, and the especial disasters which befel the early career of those who seek their bread in the fields of literature and science, that we recognise the features of a tale which is true to English life and manners. Here, alas! the energetic travelling Dane finds but too many a parallel among the sons and daughters of the republic of letters throughout the world; though we fear that, in our own country at least, few literary men would be found to battle so manfully, and with such simple-hearted self-denial, against the frowns of fortune, till her brow was smoothed, and her countenance brightened with a favouring smile.

Henry Steffens was born at Stavanger, on the coast of Norway, in the year 1773. His father was an army surgeon, of not the most amiable disposition in the world, and the young Henry's childhood and youth suffered from the changes of situation which his father's profession necessarily involved. His mother died while he was yet a boy, and the first two or three chapters of the memoirs detail his troubles, both of mind, body, and purse, till he fairly started as a lecturer at the University of Kiel. There he received many attentions from various men of science, who shewed him much

kindness. His introduction to one of the professors of the University must be given in his own words.

"I must relate the circumstances of my first introduction to the learned Professor Cramer, since they were truly original. He had a country-house in the suburbs, and when I called to pay my respects I was told I should find him in his garden. I heard the sound of laughter and merry voices as I approached, and saw an elderly gentleman bent forwards in the middle of a walk, while several boys were playing leap-frog over him; a lady who stood by him said, as soon as she perceived me, 'Cramer, Steffens is there.' 'Well,' he said, without moving, 'leap then.' I was delighted with the new mode of introduction to a man of science, took my leap clean over him, and then turned round to make my bow and compliments. He was delighted, and as my good leap also won the hearts of the young people, I was at once admitted as an acquaintance in the happy circle. Notwithstanding this quaint reception, Cramer was a man of deep reflection, with all the quiet manner of a true philosopher."

After a while the young philosopher began to travel, in the true German spirit. At Jena he made the acquaintance of Schiller and Fichte; of Goethe and Möller, and ultimately obtained the appointment to a professorship at Halle, which thenceforth became his home. At this time, the storm of feelings, the hopes and the fears, which the French revolution had roused into life, were kindling their flames in every heart in Germany; and it was not long before Halle felt the excitement. Steffens' heart, in common with the vast majority of Germans, beat with fierce indignation against the French revolutionists, and against the victorious and tyrannous French Emperor; and from this period in the memoirs their chief interest, as a picture of the operation of the war upon the mind of Germany, begins to be developed. Quiet, unpretending, and simple, in his mode of relation, the Professor has given us one of the most strikingly truthful and touching narratives of what war is, to those who live where its frightful presence appears, without being called to endure its most extreme horrors. Here is one of the least terrible of the incidents which burst in upon the peaceable life of the scholar at Halle:

"Our repose was short, for the street lay too near the course of the pursuit: detached soldiers, both infantry and cavalry, were plundering in the neighbouring streets. The event had come so suddenly upon us, brought up as we had been in times of peace, that we knew not how to meet it or what to do. The street was narrow; some soldiers had penetrated into the opposite house and were taking all they could lay hands on, but they were plainly themselves in fear, for they made off when the people of the house called to us across the street. At last our door was knocked at: it was three or four horsemen who demanded entrance, but we took no notice. They called out that they would be satisfied with a few glasses of wine given through the window. We determined foolishly to let them have it, though no one was willing to be the person to hand it out. I offered to do it, and the window was opened, but what we might have expected happened. A dragoon held a pistol to my head and threatened to shoot me if we did not unbar the door. We were obliged to do it, and the robbers rushed in. My watch was their first booty; I had no money in my pocket; some money and linen were hastily collected by Schleiermacher. On the desk, among some papers, lay the travelling money of the chaplain, Gass. They tossed about the papers, but, strange to say, missed seeing the money: we were then left undisturbed, and had time to think of our position."

When Napoleon first began to exercise his conqueror's rights in Germany, the University where Steffens taught received a kind of patronage and support from the tyrant-soldier. As usual Napoleon essayed to make men of learning his friends, so long as he found that they could be employed as obedient tools. The patronage, indeed, lasted but a brief space, and while it did endure, was an unpalatable protection even to those who benefited by it. Steffens thus describes his feelings when the new King of Westphalia paid his royal visit to Halle:

"The new king, Jerome, honoured the University of Halle with a visit: he was attended by many generals and officials, and by his counsellor of state, J. von Müller. I at first determined not to join the professors to wait upon him, but I was influenced to do so by a desire to see a man who had been raised from mediocrity, and after divorcing his wife in order to marry a German princess, had been placed by the despotic act of his brother upon a German throne. The whole body of pro-

fessors and authorities of the city were assembled under Niemeyer at the entrance by which the King was to pass to his apartments. It was strewn with flowers, and young girls were stationed to receive him with complimentary verses. I felt as if this was a desecration of their innocence, and as if such honours ought never again to be paid to a lawful sovereign, for they had lost their value. Whilst we were crowded together waiting for Jerome, many of the professors spoke out boldly against him. I was silent and overcome with shame at finding myself so placed, but my bitter disgust at the scene and at myself was not to be concealed."

At length the University fell into the deepest troubles of poverty, and the professors could no longer live. The students daily decreased, vagabonds filled the streets, and the whole population at last was reduced almost to destitution. Our poor author, burdened as he was with the cares of a family, was thus only too thankful to accept an offer he received of an appointment in the new University of Breslau, which in 1811 was established in place of the University at Frankfurt on the Oder; and he gladly repaired to his new sphere of labours. At Breslau he was fulfilling his professional duties, when the tidings of Napoleon's disasters at Moscow struck Europe with astonishment, and filled it with hope and joy. While the King of Prussia hesitated what to do at the momentous crisis, and waited for more indications of the popular feeling before he summoned the Prussian nation to rise, the tide of national excitement flowed vehemently into the heart of Henry Steffens; and in a lecture to his pupils he broke the ice of reserve, and summoned them to arm for their country's freedom. He thus tells the tale himself:

"My class was not large; there was little interest in the University for philosophy, and the agitation of the time had thinned all the lecture-rooms. I was just established in my new residence, of which the lecture-room and my study formed a wing. I was to give another lecture from eleven till twelve. The first was concluded, and no one had guessed what had occupied my whole mind throughout—it was that which I had for years striven and longed for. I turned to my hearers, and said, 'Gentlemen, I shall give another lecture at eleven o'clock; but I shall choose a theme of all-absorbing importance. The King's command for a general arming has appeared, or will do so to-day; I shall lecture upon that; let my intention be generally known. If the other lecture-rooms are deserted, it matters not; I expect as many as this room will hold.'

"The excitement in the town was unbounded, and the eagerness excessive to know in what direction the suddenly called out force was to be used. Thousands pouring into the town, mixed with the inhabitants in the crowded streets, amidst troops, ammunition-waggons, cannon, and loads of arms of every description. The slightest word calculated to throw any light on the state of things was caught up and repeated in every direction. Scarcely had the half of my two hours' interval elapsed before a dense crowd streamed towards my house, and the lecture-room was full to suffocation; many stood at the windows, in the corridor, and the crowd extended even far into the street of those who could not gain admittance. It was long before I could make my way to my place. I had not yet seen my wife that day; my father-in-law and his daughter lived a story above us, with Von Raumer; my mother-in-law was with us. The crowd which streamed towards our house amazed them; but I think they must have guessed at my intentions. My wife did not dare to venture forth; but I sent her a tranquillising message by a servant, with a promise to explain all to her by and by. I had passed the two hours in great agitation; what I had to say—the burden which I had groaned under for five years—shook my whole soul; I was to be the first who was to cry aloud that the liberation of Germany—yes, of all Europe—was at hand. I sought in vain to arrange my feelings into words; but I fancied that good spirits were whispering help to me, and I longed for the time of lonely suspense to be over. One thought came clearly to my mind—I reproached myself that I had murmured at being banished to a remote province; and now that very corner had become the splendid centre whence a new era was to emanate, and my voice was to set the elements in motion. Tears gushed into my eyes. A short prayer tranquillised me, and I stood before the assembly. I know not what I said; had I been asked at the moment that I ended, I could not have told a word. I had no new cause to proclaim—what I said was but the echo of the thoughts and feelings of every hearer. That after calling on the youth to rise, I added my determination to take my part and join the ranks, may well be guessed without my telling it."

Then came the national arming. Volunteers arose in thousands from every peaceful town and hamlet, and the universities were among the first to desert the toga

for the sword. Steffens himself, whose voice had done such service to the cause, joined the enthusiastic bands, and was gazetted, as we should say, with the rank of second lieutenant. Speedily the whole kingdom was involved in the perils and excitement of a war of liberty; and our author's pages furnish portraits and sketches of the sayings and doings of not a few of the most distinguished men of the day. In the following extract, we have before us the ex-King of Sweden in his adversity, and Blücher in his power:

"I found Gneisenau as commandant of head-quarters, and Colonel von Müffling. The little town of Altenburg was in great excitement. The refugee King of Sweden, under the name of Colonel Gustavson, had lately arrived, and occasioned no small perplexity to the Prussian generals. It was very desirable to win over the then Crown Prince, Bernadotte, to join us; and it was plain that the exiled king hoped in secret to strengthen his own cause by the aid of Blücher and his generals, while he naturally expected that they would entertain no great partiality for the former French commander.

"In the present important conjuncture, however, his absence was greatly to be desired, and that opinion was hardly concealed from him. I saw the thin, slender-looking king, one day, with his long, fair face, and the peculiar features of the ancient royal family strongly marked, standing at the door of a post-house; he wished to depart, and asked for horses, but all were under requisition. It was perhaps right to refuse them without orders, but a stable-boy did so in the most offensive manner; and I had the distress of seeing an anointed king—the descendant of Gustavus Vasa, and of that Gustavus Adolphus whose memory should be sacred in Germany—ill-treated by a menial. The king—for he had never ceased to be one in my eyes—made no reply; he turned away; and though his history inspired me with more pity than respect, I thought there was something truly royal in his demour. I was with Colonel von Gerlach; we both saluted him as he passed, and he received the compliment as a matter of course, and answered it with most kingly dignity.

"Blücher was quartered at the Hotel Stadt Gotha. When I first joined the table there, he was absent, with many of his officers. The Freemasons held a great meeting at Altenburg, and Blücher was the grand-master. His love for speech-making made the society attractive to him, and it is said that he obtained his remarkable facility in speaking at the Freemasons' lodge. He came to the hotel before the dinner ended, and the conversation seemed to indicate that the war was about to begin in earnest, and that an engagement was expected. News was repeated that the enemy were advancing from various quarters. Councils of war were held, and I enjoyed the excitement of feeling myself in the very centre of important operations; my only perplexity was to wonder what sort of active service I could possibly perform. One thing seemed certain—that I was to remain for the whole of the war at Blücher's head-quarters. It is most difficult to give a true description of that wonderful man, whose memory will live as long as the records of the war itself; he has been so often sketched, that it is hard for many to divest the personal idea of him of many trifles unworthy of his greatness. His Life, written by our great biographer, Varnhagen von Ense, is universally read, and deserves to be so.

"Blücher might be called a phenomenon (*incorrecce Erscheinung*); there was a want of keeping in the parts of his character, yet this very eccentricity produced his greatness. In him, all that was strange and incompatible in that wonderful war was represented; therefore it was as easy for his admirers to throw all other heroes in comparison with him into the shade, as for his dispraisers to describe him as a mere phantom. The severe moralist will find much in him to censure, yet he was the very centre of the moral impulse of the war. Compared with Napoleon, who invented a new system of military tactics, he cannot be called a great commander; yet in that character he won immortal fame. His speech was bold, like a rough, uncultivated soldier; yet sometimes it rose to such a pitch of eloquence as had been heard from no military hero of modern times; he obeyed the impulse of the moment, but the impulse was deep as it was quick; his perception was so vivid, that he would see every difficulty in an instant, and be dashed into despair; a few more instants, and he would grasp the means of action, and fasten on his object with redoubled energy. That object was Napoleon's downfall. His hatred to the tyrant mingled with the conviction that he was born to work his ruin, and he pursued his purpose as if led by an unerring instinct. He was a striking contrast to Napoleon: Napoleon studied all the phases of the revolution, and worked them out to the uses of his ambition; and he knew how to influence every ripple of the mighty stream which was to wash away the last traces of nationality. Blücher stood forth, a mighty nature, bearing the fire of youth in an aged but iron frame, destined to denounce the nothingness of the deepest scheming which was ever known in history."

The account of the Professor's first battle is too curious to be omitted:

"Blücher had quitted Altenburg, and we all expected a general engagement. Late in the evening of the 1st of May, I sat in lonely expectation in a small cottage. Though much excited by the prospect of a battle, my spirits were any thing but elated, and I must confess that some personal considerations helped to keep them down. I had, it is true, been removed from a painful position, yet my present was unpleasantly dubious. Scharnhorst had not found time to give me any orders; and for the first time in my life I was without the power of independent action, and yet found myself, in a moment of general preparation, not only without any appointed duty to perform, but doubtful, were I to be employed, whether I should aid or impede the cause. There was something cruelly humiliating in my situation, and the more enthusiastically I had anticipated the approaching contest, which had been the longing desire of so many years, the more wretched did I feel. I was pacing my little room with restless steps, when the sound of a galloping horse's feet stopped suddenly at my door. The rider threw himself off, and gave me a letter from Scharnhorst. 'Here at last are my orders; now have I a place and part in the important day.' I tore it open, and read as follows: 'Dear Steffens, I am sorry to be obliged to beg you to send me back the horse which I lent you. I lament that you will thus be prevented from appearing on the field of battle. It is the animal which I always ride on great occasions; and I fear that you will be obliged to remain in the rear, to await, as I trust, the victorious issue of the day.'

"I gave up the horse, and now I was in despair. If I were absent from the field, I felt that I should be disgraced, and incapable of service for the rest of the campaign. I had heard the name of the village where the garde-chasseur battalion was posted; I set off, and by walking a mile joined it at last, though, having had some difficulty in finding a guide, it was nearly morning before I reached it. I called up the chief of the battalion, and begged him to put me in the way of obtaining a horse. I was conducted to a countryman, who at first stoutly resisted my demand, but at length produced one. It was a yellow chestnut, old, half-starved cart-horse; his ribs might be counted, and his hips stood up like the sharp sides of a rock. I climbed up to the miserable saddle, evidently the peasant's own manufacture, and, after much effort, the poor animal got its limbs set in motion. It was obstinate, and its mouth was as hard as iron. No Prussian horseman ever cut so strange a figure. The knapsack which the guide had carried was fastened behind, and it was long before I got the clumsy beast into a trot. Which way to look for the field of battle I knew not; but as the day began to dawn, I thought I perceived troops in the distance, though I was quite ignorant whether they were friend or foe. I rode forward, however, till I reached a large, open, gradually sloping field. Here I found a large body of Prussian infantry formed into line. How it took place I cannot tell, but suddenly I found my horse and myself in the very front, hindering the advance. An officer of rank, who must have been greatly astonished at the singular apparition, came up with angry looks, exclaiming, 'What the d— are you doing here?' General von York had been pointed out to me in Altenburg; I recognised him with dismay, while I made a desperate, but for some time unavailing, effort to induce my charger to retire from his position. I have but a confused impression of how I got out of the scrape; I only remember the sound of the general's scornful reproof. When I subsequently became well acquainted with him, and related the history of the disaster, he was highly entertained. After many inquiries, and much riding backwards and forwards, I found Scharnhorst. He told me to remain near him, and ordered one of his adjutants to mount me on a baggage-horse. It was nearly noon, and the engagement began; but I had no idea whatever of the position either of our force or the enemy's. Cannonading was heard all round, and the enemy seemed to be behind Gross-Görschen, but I could not perceive them.

"I rode together with Gneisenau and the officers surrounding Blücher. The enemy stood before the houses of the village. A charge of cavalry was made on our side, and I suddenly found myself in the midst of a shower of balls. Prince Wilhelm's horse was shot dead under him. The charge was repulsed. Of how I got into the midst of it, and how I got out again, I can give no account whatever; only two things remained clear on my recollection: one was the sensation caused by the enemy's grape-shot. It seemed to me as if the balls came in thick masses on every side—as if I was in a heavy shower of rain without getting wet. Yet I cannot say that I was exactly overcome with fear: the impression was more strange and peculiar than alarming. The second object which distinctly impressed me was Prince William. He was then about thirty years of age, handsome in person, with the undaunted air which belonged to his royal race; and he was mounted on a splendid charger, which he managed perfectly.

As he rode, smiling and composed, amidst the shower of balls, he seemed to me like a fair vision which I shall never forget. Gneisenau seemed quite joyfully in his element. Immediately after the attack, he gave me a message to General Wittgenstein; and now began my darker part of the day. I rode forward, and looked about. That the battle was still raging near Gross-Görschen was proved by the tremendous cannonade of the enemy. I had no idea where to find Wittgenstein. Every thing round me seemed confused, and as if I was covered with a veil. I felt a tottering, a swimming, which sprang from my inmost soul, and increased every moment. I was plainly seized with a panic—the cannon fever. I found Wittgenstein notwithstanding, and delivered my message; and as I returned, I met the detachment of my own volunteers, who as yet had taken no part in the engagement, but expected orders every instant to advance. I described to them, under all the excitement of the moment, exactly what I had seen and experienced. The young men listened with thirsting curiosity. It is well known how they distinguished themselves that day by their daring valour. When I rejoined Gneisenau, all was in active engagement—every man knowing his duty, and working hard in his appointed place. Nobody, of course, troubled themselves about me; and the feeling of my inability overwhelmed me, whilst I was obliged to stand there a mere useless looker-on. I perceived Scharnhorst carried wounded away; I had lost sight of Gneisenau. I was surrounded by strangers, and I found myself at last alone, with the enemy's balls howling around me.

"There are several sorts of courage, as well as reasons for its failure. I was on the battle-field for the first time, not only without any distinct duty, but contrary to the orders of my commanding officer. To the consciousness of this I attribute the uncontrollable panic which seized me; yet I never entertained an idea of retiring from the scene; such a possibility did not once occur to me, and I managed to collect my senses so as to observe what passed for the space of two hours. Sometimes the fight in and about Gross-Görschen came nearer to me, and I saw the Prussian cavalry exposed to the fire from the guns. I saw how their ranks thinned, and how, as here one and there another was unhorsed, with frightful wounds, the rest quietly closed up and filled the spaces. At length I found myself, late in the evening, again with Gneisenau, and close to the village. He, who must have noticed my agitation, was himself perfectly calm and cheerful, notwithstanding that the issue of the day was still uncertain. 'Steffens,' said he, turning to me, 'is not that a grand cannonade? it is to celebrate your birthday.' He had passed the last anniversary with me in my house; that he should remember and joke upon it at such a moment, struck me as wonderful. As it became dark, I joined Major von Schutz at a bivouac fire, and there heard of the advance of our cavalry, which attempted a charge against the enemy. That charge failed; and although we maintained possession of the field from which the enemy had withdrawn, it was determined that we should retire towards Pegau. I rode in the dark by the side of Schutz to the edge of a rather deep declivity, by which our troops were marching in slow and perfect order, while other detachments were reposing by the bivouac fires which lighted up the trees. The impression of such a scene, which afterwards became familiar to me, was at first very striking. We reached the little town in the middle of the night; it was crammed with troops, but we got a tolerable lodging, and through intelligent officers who had been in the engagement, I got some general insight into the events of the day and their results. This was most welcome; for hitherto all was mystery and confusion to my understanding. The object of the great contest, as it had engrossed me for so long, again rose clearly to my perception, and I felt convinced that I should not meet a second battle as I had done the first."

With this characteristic scene we must conclude for the time, as we shall return to our author next week for a few more of his entertaining pictures.

Catholic the same in Meaning as Sovereign, in which the genuine Nature of Catholicity is relieved from the false Notions with which the Protestant Usurpation of the Word has embarrassed it. By F. H. Laing, B.A., late of Queen's College, Cambridge. London, Richardson and Son.

ALTHOUGH some may, perhaps, assert, that the author of this work has attached his own meaning to the word "sovereign," and then proved how much better it corresponded with the true sense of "Catholic" than a vast majority of the current interpretations, he may afford to wave discussion on this point, as he has, without doubt, faithfully and triumphantly kept the promise implied in the second part of the title quoted above.

If Mr. Laing continue to enrich our literature with essays as solid, and breathing as lofty a tone, as that now lying before us, we shall look on him as one of our most valuable theological writers. Every competent judge will find in this little work ample trace of the disciplined thought of one who has made good use of his time in the still venerable cloisters of Cambridge. It follows worthily upon Mr. Laing's first admirable treatise, entitled, *A Reason for declining to Sign the Thirty-nine Articles*.

Mr. Laing is a purely scientific logician, yet not unaccomplished in that higher metaphysical training in which Cambridge more particularly delights. In other respects, he seems a fortunate combination of the two Universities; nor do we wonder to learn that he writes from the midst of a third, and a still different field of intellectual life, or to find it reported, that in him even such an one as Sir William Hamilton does not disdain to find profitable companionship. Would that he too were *altogether* such as Mr. Laing! Would that this other most logical mind had also found its true home and mother! *Omnes sancti doctores, orate pro illo!*

After shewing that a large class of heretical definitions of the words "Catholic Church" consist of "designating the Church according to its component parts, i. e. its members," and "mean either that the Church is Catholic, as including all Christians being *already* such before their membership, or as including all Christians being *made* such by her *through* membership;" then, after some pages of reasoning, clear, earnest, and, to our ears, almost *beautiful*, he sums up his proof, "that all which we learn from the first of these is, that the Church comprehends and consists of all those whom it comprehends and consists of, and is Catholic because it comprehends all its own component parts." The spirit and idea of the treatise may be fairly estimated from its author's summary of his statements:

"In all those things, therefore, in which she is Catholic, she is *sovereign*, being *imperial* in contradistinction to any thing *local*, as national or provincial, *supreme* in contradistinction to any *secondary* or *responsible*. In one word, when one says, 'I believe in the Holy Catholic Church,' he says what means as much as this: 'I believe in the royal family of God, incapable of a disunion, however small, in essence, in meaning, or in purpose—whose one substance, that of Jesus Christ, of a compassion or desire to benefit universally wide, though not universally apprehended—whose one law, universally obligatory, though not universally obeyed—and whose one truth, for the knowledge of God universally indispensable, but not universally received—make it rightly the sovereign empire for men, destined to inherit all things in fellowship with God, which now, during its progress in the world, has been endowed with an official capacity of reforming all the power of the earth, so as to gather them to their true home;—hence, then, during the present world, she is sovereign in the declaration of truth.'"

Short Notices.

The Order and Ceremonial of the Most Holy and Adorable Sacrifice of the Mass, explained in a Dialogue between a Priest and a Catechumen; with an Appendix on Solemn Vespers, Compline, and the Benediction of the Most Holy Sacrament. By the Rev. F. Oakeley, M.A. London, Burns.

THIS little manual is intended for the educated, and especially for those who, having been brought up outside the Church, have therefore so much, if not all, to learn on entering upon a scene at once so vast, so complex, and so new. Besides fulfilling its primary intention of explaining the ceremonies and actions of the Mass, it contains a great variety of information on collateral points of liturgical and theological interest. Thus, not only are the general details of this greatest of all the Church's functions, or rather this most solemn transaction between an Incarnate God and his faithful people, fully set forth and expounded; but the grand primary idea of Catholic devotion, and the very genius, so to speak, of Catholic worship is laid open to view. There are many intelligent persons in this country, even at the present day, who sincerely and religiously believe that the ceremonial of the Catholic Church is one whole piece of intricate and pompous mummery, to say nothing of superstition and idolatry. Should our readers chance to meet with such an one, let them put this little volume in his hands. Besides the actual amount of instruction it conveys, it is written with so much consideration, and

is so painstaking in answering, or, what is better, obviating and indirectly disposing of objections, that the reader will become insensibly interested in the subject of which it treats, and find himself in possession of a *kind* of knowledge, before which his prejudices and difficulties will vanish like mists and shadows before the noon-day sun. Nothing will strike an earnest mind more in considering the various ceremonies and devotion of the Mass, their meaning and intention—the pregnancy of the language—the particularity of the directions—the thoroughly practical character, and, to use a homely term, the *business-like* completeness of the whole proceeding—than the evident *reality* with which all is conceived and done. He will feel that, granting the mysterious fact which every minutest incident supposes, and from which alone it derives its meaning and propriety, all is most natural, reasonable, and admirable; and this very feeling will lead, by an almost necessary process, back to the conviction, that where all is so wonderfully significant, and so perfectly harmonious and consistent, where all is done exactly as would be done were the fact such as it is represented and supposed, *there* can be nothing less than the reality itself; and in the very minuteness and laboriousness of the ceremonies, in the reverential fitness of every act and gesture, in the very beauty and dignity and gloriousness of the whole solemnity, he will recognise the truth of the great mystery therein enacted, and discern the Presence of Him to whom is due the highest homage which the ingenuity of love can render.

Though intended principally for converts, this little work will be found most useful to all who wish thoroughly to understand the rationale of the great Catholic services, and to adapt their devotions and meditations more exactly to each particular action.

Visits to the Shrines of Our Lady. In Seven Parts, compiled from French and Italian sources, by Edward G. Kirwan Browne. London, Richardson.

THE design of this little work is excellent, but it is marred by the ill judgment of the compiler. With no want of devotion to his subject, and with a certain zeal and warmth of feeling, which, better directed, might be really serviceable, he has nevertheless defeated the intention of the publication, by interlarding the text with taunts and smart allusions to persons and things totally irrelevant to the purpose. The effect is, that he appears occupied not so much with the matter of the book, as with the thought of what objectors will say of it. This is a great fault. No possible good can come of such a mode of writing; so far from diminishing prejudice, it only generates dislike and opposition. And surely if there is any subject in which the very existence of Protestantism might be ignored and controversy eschewed, as equally unseasonable and useless, it is that of which these pages treat. What can they who are without have to do with it? as little certainly as Cruden's Concordance, Dr. Hampden, and "the talented author of *Hawkestone*," (pp. 115, 138, 146), have with the particular devotion which this volume is designed to recommend.

Had the compiler consulted some discreet Catholic friend, or submitted his manuscript to the sober judgment of authority, we should have been indebted to him for a very interesting publication; for even as it is, despite the glaring faults we have alluded to, the staple of the work is both curious and edifying.

We must add that the book abounds with typographical errors, especially in the Latin quotations.

Instructions and Considerations on the Religious State. Translated from the Italian of St. Alphonsus Liguori, by a Priest of the Order of Charity. Richardson.

THE names of the great author of this little book, and of Dr. Pagani, the editor of the present translation, will be a sufficient guarantee for its fervour, simplicity, and solid value.

A Novena in Honour of St. Joseph. Richardson.

THIS pious little composition has the recommendation, hitherto too rare in Catholic books, of a well-engraved frontispiece by a true Christian artist.

Lectures on Painting, by Barry, Opie, and Fuseli. (Dohn's Scientific Library.)

As we shall take an early opportunity of noticing this interesting volume more at length, we may content ourselves with simply registering its addition to its predecessors.

Beautiful Little Rose. From the German of Guido Görres. London, Burns.

WE are glad to see a translation of this pretty story by the younger Görres, an outline of which, together with some extracts, we gave in an article on "German Children's Christmas Books" in the *Rambler* of January 15th.

The Poor Man's Catechism. Revised and corrected. Dolman. A new, compact, and *extremely cheap* edition of a book too well known to need fresh recommendation.

The Fine Arts.

ARCHÆOLOGICAL INSTITUTE OF GREAT BRITAIN AND IRELAND.

Fifth Annual Meeting, held at Lincoln.

[From our own Correspondent.]

THE original object contemplated by the founders of this society having been to disseminate throughout the country a knowledge of and taste for the science of archæology, which, but for their exertions, might, on the centralisation system, have been confined to the metropolis and the larger towns; no better system of carrying out their laudable intention presented itself than the determination to visit, each successive year, some town where the contemplated examination of monuments of great general interest might serve as an inducement to attract a crowd of *savans* to the spot, and where the impetus conveyed by their co-operation might either urge on to increased exertion the local and amateur antiquary, or throw some light on objects of interest hitherto, perhaps, enshrouded in Cimmerian darkness. Actuated by this desire to popularise the subject of antiquarian research, and to stir up the mind of the public to a more careful preservation of existing monuments, the Council of the Institute, accompanied by a large number of the most enthusiastic members of the society, fixed their habitation for a week, during every summer for the last four years, in the several towns of Canterbury, Winchester, York, and Norwich; and this year they have selected the ancient city of Lindum for their head-quarters. On their happy judgment in accepting the pressing invitation of the good people of Lincoln, we cannot but congratulate the Council, since owing, doubtless, to the varied attractions of Lincolnshire antiquities and Lincolnshire hospitality, the present meeting of the Institute has proved one of the most agreeable and successful which has yet been held.

On Tuesday morning, July 25th, the business of the week commenced in a public meeting, at which were present a well-assorted collection of lords and ladies, *savans* and *savantess*, and a goodly assembly of auditors of less aspiring pretensions. Among the aristocracy of birth who attended, may be noticed the Bishops of Lincoln and Norwich, the Duke of St. Albans, the Marquis of Northampton, the Earls Brownlow and Yarborough, Lords Alford, Monson, Alwyne Compton, and most of the dignitaries of the Chapter of Lincoln. The town and county authorities, and most of the gentry of the district were also there. Amongst the aristocracy of talent were to be seen such men as Hallam, Hawkins, Albert Way, Buckland, Petit, Shaw, Kemble, Hailstone, Tucker, Cockerill, Penrose, Hunter, Britton, Willis, Sharpe, Turner, Cunningham, E. J. Willson, &c.

The Bishop of Norwich, in one of his usual animated speeches, opened the fire, resigning his office of President for the year into the hands of Lord Brownlow.

In moving a vote of thanks to the Bishop of Norwich, Lord Northampton (who was most enthusiastically received) took occasion to congratulate England upon having been granted strength to avoid the contagious example set her by foreign nations. He connected her love for the remains of antiquity with her affection for ancient institutions, and expressed his opinion, that as long as the spirit of veneration for the good things of old could be coupled with a willingness to acquire all that was really advantageous and meritorious in modern systems, so long would she be enabled to hold her own in tranquillity in the midst of the storms which might shake her neighbours. If for this alone, he would use his most strenuous endeavours to promote the cause of archæology, and aid in bringing the subject home to the intelligence of every thinking man in the present day.

In seconding Lord Northampton's resolution, the Bishop of Lincoln entered into a classical examination of the relation subsisting between the science of history and that of archæology. He remarked, that our great moralist had told us, that whatever tends to

make the past or the future predominate in our minds over the present, advances us in the scale of intellectual and moral being. It is on this account that we award to history so high a place among the studies by which the human mind is exercised; and upon the same ground ought surely to be assigned a high place for archæology, which has been truly described as the handmaid of history.

After sundry observations from Lord Monson, the Mayor of Lincoln, Sir Charles Anderson, and Sir John P. Boileau, Mr. E. J. Willson proceeded to read a very learned and elaborate, but nearly inaudible, paper on the ancient remains of the Bishop's Palace, now, alas, in a state of complete ruin. At its completion, he offered, at a later hour in the afternoon, to conduct such as might be disposed to accompany him to the spot, and then and there explain to them his views as to the original construction and appropriation of the different chambers which have now degenerated, from having been the sumptuous abode of an almost princely prelate, to the condition of picturesque ornaments in a gentleman's garden.

On the conclusion of Mr. Willson's paper, the majority of the company passed into the adjoining saloons (the supper and card-rooms of the County Assembly), which had been fitted up as a temporary museum, and filled with a most interesting collection of objects of antiquity and *virtu*, contributed, for the most part, by inhabitants of the county. As we conceive that the formation of such exhibitions is one of the most beneficial of the society's proceedings and arrangements, we shall dwell for a few moments on the very important and ample materials it afforded for study and improvement to the historian, artist, antiquary, or architect. A quantity of cabinet specimens were placed in chronological order, passing from the rude and primitive date of stone celts and flint arrow-heads, through the more accomplished period, when chiefs, like "Malachy, wore their collars of gold," to the era of Rome's luxurious dominion; and then again from Anglo-Saxon barbaric splendour, through the refined and romantic Gothic ages, when freshness and originality of design were stamped upon every ornament, to the quaint but graceful epoch of the revival, when nature and art, in seeking to be actors and imitators, produced only extravagant yet elegant eccentricities.

Among the most precious relics were a magnificent gold torc, exhibited by her Majesty, and a number of examples of mediæval and cinque cento gold and silversmith's work, kindly lent by Mr. Henry Farrer, of Wardour Street. In embroidery and precious tissue, the collection was most rich. The Dean of Hereford, Mr. Bowden, of Yorkshire, Mr. E. J. Willson, and the Ladies Anderson and Sibthorp, contributed copes, chasubles, antependia, coverlets, hangings, and other articles of secular and ecclesiastical needlework; and we confess that we had no idea that any county museum could possibly exhibit so valuable a collection. The series of enamels was very good, though deficient in those of the *renaissance* Limoges school. The specimens of Petitot, Zink, and some of the later enamellers, exhibited by Dr. Charlesworth, were particularly fine. Of French ivories, of the thirteenth and fourteenth centuries, there were some charming examples; and in *factilia*, British, Roman, and mediæval, the series was almost complete. In arms, armour, manuscripts, ancient drawings, and modern pictures of antiquarian subjects, the museum abounded; and we trust that the interest in national art and antiquity, stimulated into action by a repetition of many such exhibitions, will ere long succeed in persuading the Boeotian and blundering Board of Trade, that the establishment of a Museum of National Antiquities is likely to do more for the improvement of the industrial arts in this country than the publication of half-a-dozen such works as Mr. Grüner's; and that it would be far more creditable to devote their energies to the prosecution of such an object, than to waste time and temper in silly endeavours to swamp a now thriving society.

Our limits allow us only to express our admiration of the judgment, taste, and knowledge shewn in its classification and arrangement by Mr. Albert Way, Mr. Charles Tucker, and Mr. Hawkins.

About four o'clock, a number of ladies and gentlemen joined Mr. Willson in exploring the picturesque ruins of the Bishop's Palace, while many betook themselves to the Cathedral, the Jew's House, John of Gaunt's Stables, the Roman Arch and Wall, and the other interesting monuments contained in the city. At six o'clock, nearly five hundred sat down to dinner, in the new Corn Exchange, and, after feasting sumptuously, listened with remarkable complacency to a series of after-dinner speeches, few of which rose above the ordinary level of such addresses. The party broke up about eleven o'clock, and thus ended the first day.

Wednesday morning brought with it lowering weather. At half-past nine, Mr. Cockerill, R.A., delivered a brilliant and poetical discourse on the claims of the English school of sculpture, during the middle ages, to individuality and originality of character. His illustrations were, of course, principally drawn from the specimens of that art remaining in different parts of the Cathedral at Lincoln. Those more especially which decorate the presbytery, and which combine in a most noble cycle of subject to rehearse the history of the redemption of man, were dwelt on with all the refinement of a connoisseur, and all the fervour of a poet.

Mr. Peter Cunningham then read an elaborate paper by Mr. Winston, on the stained glass of the Cathedral, enunciating some judicious views on the subject of modern glass-painting. The portions read, however, on this occasion, related principally to the ancient glass of Lincoln Cathedral. Mr. Winston attributed all the glass in the great Rose Window, representing the Church militant and the Church triumphant, to the early half of the thirteenth century. Mr. Penrose next offered a few remarks on the architectural proportions of the Cathedral, asserting that the study of beauty, and of the laws affecting its production, are of even more importance to the artist than the history and antiquities of the building on which he is engaged. He adduced an ingenious logical position in defence of the probability of his theory, that if certain ratios, in architecture as in mathematics, produce certain invariable and generally harmonic effects, that then the converse will hold good, and generally harmonic effects will necessarily be governed by some certain law of series and relation of parts. If this be allowed, it then becomes an imperative duty in the architect to elicit the law of the chord from any beautiful example of harmony that may be presented to him. In applying such an inquiry to the Cathedral, Mr. Penrose developed several marked peculiarities; he found the internal height to be exactly equal to the internal breadth, the diameter of the nave-piers exactly one-fourth of the opening of the arch, and precisely one-seventh of the entire width of the nave. We cannot cite all his conclusions, but only express our hope, that if, as has been so often asserted, our forefathers were really in the habit of basing their plans upon certain known laws, that the formula may very soon be revealed for the benefit and instruction of the architects of the present day. Mr. W. A. Nicholson then read a good and well-illustrated paper on Tattershall Castle.

Next in succession came the lion of the meeting, the quick and brilliant Professor, whose mission certainly appears to be that of rendering mysterious and elaborate complications and sinuosities of style in architecture intelligible and interesting, not only to ecclesiologists, but to the least-informed auditor. Nevertheless, on this occasion, Professor Willis failed, it must be confessed, in charming us as Mr. Cockerill had done. The former impressed one as a clever anatomist, dissecting, with quick eye and skilful hand, the minutest portions of a dead body, explaining their phenomena surgically for our information—while the latter seemed rather like an acute and philosophic physiologist, revealing to us the mysteries that hang over the functions of life, and the connexion between physical structure and intellectual enjoyment. In describing the cathedral, Professor Willis followed in the track of most previous writers on its history, and concluded by intimating his willingness to explain his views more minutely in the afternoon, in the building itself. The Archdeacon of Lincoln then read a description of some of the monumental remains of the cathedral.

After the evening service, the majority of the mem-

bers followed Professor Willis through his elaborate demonstrations, and appeared infinitely gratified by his cleverness and vivacity. At eight o'clock in the evening, at a meeting of the early and mediæval section, Mr. J. M. Kemble, secretary to the Historical Society, delivered an able address on the Runic inscriptions which have been found in Britain. The results Mr. Kemble had arrived at were most curious; he had deciphered some hundreds of runes, and explained to his audience the simply alphabetic character of those which hitherto had been popularly considered to be hieroglyphic. Among many curious facts he related that, during the Thirty-years war, frequent communications had taken place between the generals employed in carrying it on in a strictly Runic cipher.

On Thursday morning an excursion started to visit Stow and Gainsborough; deriving much pleasure from an inspection of the fine Norman church at the former place, and the grand castle at the latter. In the evening a paper was read by the Rev. J. L. Petit, on Southwell Minster, a series of very beautiful illustrations exhibited, and a communication made by Mr. Sharpe on the Presbytery of Lincoln Cathedral.

On Friday morning a monster excursion came off, starting from Lincoln by special train, and visiting Newark, Southwell, and Nottingham. Thence they proceeded to Wollaton Hall, the noble seat of Lord Middleton. It appears that some misunderstanding had taken place, and that his Lordship had not the faintest idea of the legion of visitors he was bringing upon himself. A few of the more pertinacious in such matters remained to partake of his Lordship's hospitality, while the majority drove back to Nottingham through the beautiful park and grounds.

The members of the society had been invited by the Mayor and Corporation to an entertainment at the Assembly Rooms.

On Saturday morning, the more zealous started on a trip to Tattershall Castle and Boston Tower. Every effort appears to have been made to provide sumptuously for the passengers by steam-boat and railway; and the excursion, in spite of a few *contretemps*, went off excessively well. In the evening, a few papers of local interest were read. Sunday every one seemed to welcome as a day of rest.

On Monday, the general meeting of the society took place; and thus ended the proceedings of the week. It is right, however, to notice, that, at this meeting, several short communications were made, one of especial value from Mr. Hawkins on the Mint of Lincoln.

On Tuesday morning, a supplementary excursion was got up to visit the round church at Temple Bruere, where excavations were made, though with what result we have not heard.

While fully acknowledging the perfect success of this meeting, we must confess, with regret, that we cannot but think the Institute has this year a little too much allowed its architectural inquiries to usurp some share of the attention which should have been given to other branches of archaeology; and we trust that, next year, history, costume, and ancient arts, trades, usages, and local peculiarities, may come in for a larger portion of study than they have this season been honoured with.

In conclusion, we would declare our full conviction that these periodical trips are calculated not less to benefit the district visited, than those students of antiquity who go forth to learn, and acquire new and invigorating food for thought and study.

Ecclesiastical Register.

THE ARCHBISHOP MARTYR.—We learn from the *Univers* that an immense crowd attended Notre Dame on Monday last, at the service in honour of the heroic Archbishop. His Excellency the Cardinal De la Tour d'Auvergne offered the holy sacrifice; the Bishops of Langres and Quimper, and one of the most venerated pontiffs of Belgium, the Bishop of Ghent, not far from whom was remarked the Rector-Magnifico of the University of Louvain, assisted at the ceremony. The service commenced a little after ten; and shortly before eleven, the Abbé Coeur ascended the pulpit, which he occupied for an hour. "We shall not attempt," says the *Univers*, "to analyse the beautiful funeral oration, which will be read by all France in a few days. For ourselves, we could never weary of the praises of

him who sacrificed himself for us. One passage particularly affected us, when the orator, piously violating the confidences of the prelate, revealed to us that he had long had a presentiment of the fate that awaited him, often expressing the feeling, that the duties of his charge would one day lead him to the sacrifice. At another moment, M. Cœur depicted St. Denis and St. Thomas of Canterbury (whose fête the Parisian Church celebrates on the very day that Monsignor Affre received his death-wounds) coming to the gates of the Cathedral to receive the body of the immaculate pontiff. The preacher was equally eloquent in impressing on us that faith alone had inspired the Archbishop with the idea that resulted in his death. The heart of the martyr remained exposed all day in the Cathedral, visited by the immense concourse. In the evening the precious deposit was removed to the Eglise des Carmes, the church of the martyrs, where it will remain under the care of that pious and learned association, of which the heroic prelate was the founder.

PRAYER FOR PEACE APPOINTED BY THE POPE.

A RECENT decree grants a hundred days' indulgence to all such persons as shall recite the prayer "Da pacem," with the Versicle and Collect, to be found in the Roman Breviary, and a plenary indulgence besides, once a month, to such as shall have recited it once a day. The following is the prayer:

ANTIPHONA.

Da pacem, Domine, in diebus nostris, quia non est alius qui pugnet pro nobis, nisi Tu Deus noster.

V. Fiat pax in virtute tua.

R. Et abundantia in turribus tuis.

OREMUS.

Deus, a quo sancta desideria, recta consilia, et justa sunt opera, da servis tuis illam quam mundus dare non potest pacem; ut et corda nostra mandatis tuis dedita, et hostium sublati formidine, tempora sint tua protectione tranquilla. Per Christum Dominum nostrum. Amen.

The following is a translation of the decree, dated the 18th May, 1848:—

To all and every of the faithful in Christ, of either sex, who, with a contrite heart, and with devotion, shall recite the above prayers, our most Holy Father Pope Pius IX. grants, of his goodness, an indulgence of a hundred days for every recital of the said prayers; and to those faithful in Christ who shall recite them at least once each day for an entire month, a plenary indulgence, to be gained once a month on the day when, being truly penitent, and having confessed and received the Holy Communion, they shall visit a church, and there pray with devotion some time for the intentions of His Holiness.

The present decree is perpetual, without any publication of brief. Power is also given to apply the indulgence, whether partial or plenary, to the souls detained in Purgatory.

Datum Romæ ex Secretaria S. Congregationis Indulgentiarum.

Loco + signi.

F. CARD. ASQUINIUS, *Praefectus*.
JACOBUS GALLO, *Secretarius*.

SUPPRESSION OF THE CONVENTS IN TESSINO.

THE Grand Council of Tessino having determined on suppressing the convents in that canton, one of the members, M. Bianchetti, proposed to submit the question to the decision of the Pope. This proposition was rejected by 57 votes against 37. Another member then proposed to submit the question to the people; but the Tessinese patriots, knowing well that the people would decide in the same way as the Pope, this second motion was likewise rejected by 66 votes to 36. Commenting on these facts, a Roman journal, the *Costituzionale Romano*, had the following expressions:—"On the rejection of the first motion we have nothing to observe; but as to the second, could we ever have dreamt that a republican democracy, drawing its power from the people, would deny to this same people, its sovereign, the right of judging and determining in a matter relating to its own interest? Thus it is that Messieurs the Radicals understand the liberty and sovereignty of the people."

The *Giornale Romano* has some reflections on these words, to which the quasi-official character of that print gives, says the *Univers*, a significance and importance altogether peculiar:—

"Our astonishment is great, we must be permitted to say, that the *Costituzionale* has nothing to observe on this exclusion set up against the Holy See by a Catholic government, in a question essentially affecting that See. We invite the *Costituzionale* to express its ideas more clearly on this point, and we shall then have a better notion of its principles. It is certain that Switzerland now offers a field full of thorns to the head of the Church; and of these thorns, the sharpest are precisely those that grow out of such violent and arbitrary resolutions as tend, to speak plainly, only to destroy things the most holy. Under a government and in a country that is Catholic, religious institutions cannot but be under the most jealous guardian-

ship of the Apostolic See—of that See from which they received life, and from which, consequently, they have the right to look for the most effectual and persevering protection. That venerable religious, that holy virgins, should be torn from their sacred asylum, snatched from a life altogether consecrated to the service of humanity, or the sanctification of their souls, to be suddenly thrown into the whirlpool of a free commerce with the world, despite the solemn promises sworn to God at the altar; that sums of considerable amount destined to the worship of the Lord and the support of institutions open to whomsoever of the people Heaven has favoured with the gift of a veritable and holy vocation,—that these sums, thence confided to the guardianship of the only, indefeasible, and unassailable authority, deriving neither from people nor government, but from God, should be suddenly carried off to be unprofitably wasted, as there is great reason to fear, and to receive, as is certain, another destination than that holy one to which they were originally consecrated;—these are astounding facts, in relation to which the Holy See can in no way be left out of consideration without serious injustice, and great scandal to all Catholics. They are, in truth, the deplorable effects of a delirium, now again beginning, in spite of the lessons of history, over which the Church will always shed bitter tears, and which, carried out without her authority, after her venerable counsels have been despised, and her too just remonstrances trodden under foot, load their authors with a frightful responsibility, to say no more. We should have thought that all this merited the observations of a Catholic journal appearing in the very city where sits the visible head of the Church; and therefore, in a friendly spirit, we pray its conductors to deign to apply themselves a little to these facts, and to gratify us with their observations, that we look to find in conformity with our own principles, notwithstanding the apprehension caused us by the article we have been commenting on."

In its reply, the *Costituzionale Romano* explains that its principles are the same as those of its contemporary; and that, in declining any observations, it merely wished, as a journal purely political, to be understood to decline the discussion of a religious topic.

EXPULSION OF THE ORDERS FROM SARDINIA.

THE law of expulsion was definitively voted by the Sardinian Chamber on the 21st ult. by 109 votes out of 133. The first article decrees, that "the Society of Jesus, those of the Sisters of the Sacred Heart of Jesus, the Oblates of St. Charles, the Oblates of the Most Holy Virgin Mary, and the Liguorians or Redemptorists, are expelled from the entire kingdom, and cannot be re-admitted." The educational establishment of the Sisters of the Sacred Heart at Chambéry is to be allowed the respite necessary for its final close, that period not to exceed the scholastic year 1849; in the mean time, the Minister of Instruction is to establish an institution that will discharge the educational functions to which those ladies had devoted themselves. All the property of these orders is to devolve on the state, with full power to dispose of it. No religious society is to be admitted into the kingdom for the future, under any title whatever; and no house or college is to be opened by any society, unless in virtue of a special law. The Sardinian Chamber appear to have taken leave of all moderation, and to have determined on carrying the measure without any reference to particular circumstances, which might have well justified exceptions. There were seven Polish Jesuits in Piedmont, and a deputy demanded an exception in their favour, urging, that to drive them back to Russia was to condemn them to Siberia; but this mercy was refused, on the plea that they might seek their bread at Rome or elsewhere. The archdiocese of Genoa, and the dioceses of Pignorello and Bobbio, have been for some time vacant; and it is expected that the dominant party at Turin will fill the vacancies with creatures of their own, whom the Holy See is not at all likely to recognise.

THE HIERARCHY.—The welcome tidings of certain definite appointments to the vacant Vicariates-Apostolic have at length reached England. The details of the arrangements, so far as the appointment of an English hierarchy is concerned, are not yet made authoritatively public, but the following appointments are finally made. Dr. Walsh comes to London, with Dr. Wiseman as his coadjutor; Dr. Ullathorne takes the Midland district, and is succeeded by the Very Rev. J. W. Hendren, the Vicar-General of the Western district, and Director of the Convent at Taunton; and the Northern district receives for its Bishop its present Vicar-General, the Rev. William Hogarth, of Darlington.

MONSIEUR SIBOUR.—The appointment of the Bishop of Digne to the Archbishopric of Paris has been received by the Sovereign Pontiff with the highest satisfaction. The canonical forms are proceeding with all despatch; the *provis-verbal* has already been forwarded to Rome, and if a Consistory assembles, as is hoped, during the present month, the Archbishop will be

then formally accepted, and in that case he will be able to assume possession of his see early in September.

THE BISHOPS OF FRANCE.—Of the eighty-one sees of France, episcopal and archiepiscopal, only one is presided over by a prelate whose nomination dates before the Restoration, viz. Monsignor de la Tour d'Auvergne, Cardinal-Bishop of Arras, who was promoted to that see in 1802. Of prelates named by the Restoration there remain only eleven; all the others were promoted to their sees by the government of Louis Philippe. The only prelate of Republican appointment is Monsignor Sibour, nominated to the archiepiscopate of Paris. The senior by date of appointment is the Cardinal-Bishop of Arras; the senior in age is Monsignor de Pons, Bishop of Moulins, who was born on the 29th March, 1759.

DEATH OF M. BERCY.—The Chapter of Notre Dame of Paris paid on Sunday, the 6th instant, the last honours to the youngest of its titular members, departing in his thirty-seventh year. M. Bercy successively presided over, with honour to himself, the junior seminaries of Mans and Paris. The Bishop of Chartres recognised his merit by nominating him honorary Canon of his cathedral. At a later period, from the same motive, and to husband a life already weakened by arduous labours, Monsignor Denis Affre called him as an honorary member to the metropolitan cathedral. To a mind of distinguished power and various and solid knowledge, M. Bercy united true piety and most amiable manners.

DEATH OF BISHOP VAN DYCK.—Monsignor Antony Van Dyck, consecrated last year Bishop of Adras *in parte*, and coadjutor to the Bishop of Dardania, Administrator-Apostolic of the Vicariat of Breda, died after a short illness on the 14th ult., at the seminary of Hoeven, at the age of fifty-seven. This pious and learned prelate, since 1815, had successively filled the offices of professor and president of the seminary of Breda, established at Hoeven.

ASSOCIATION FOR RELIGIOUS DISCUSSION.—We find the following in a charge of Signore Antonio Silva, Vicar-general of Placenza, to the vicars of that diocese.—“The clergy of Milan have set us an excellent example. Liberty scarcely acquired, but they assembled to advise on the means of making it profitable to religion. There is already formed at Milan a religious association, whose object is to examine, to discuss, by speaking and writing, every religious question of the day; especially those affecting the relations of the Church with civil society. This association has made a public appeal to all good men, to the end that they may agree in their opinions and resolves, so by union doubling their strength. Men of sense, men of talent, men of influence, all are invited to promote ecclesiastical studies, and to watch over the rights of religious liberty. We must not shut our eyes to the fact, that we shall perhaps be called to a new life—a life of action, and perhaps even of struggle; each one must bring the tribute of his powers, and of the knowledge acquired in the silence of our peaceful studies.”

Journal of the Week.

August 4.

HOME AND COLONIAL.

Parliamentary.—In the House of Lords on Thursday, a rambling discussion took place on the state of Ireland, *appropos* to a motion by Lord Brougham for copies of late proclamations of the Lord Lieutenant.

In the House of Commons, on the bringing up of the report of the Farmers' Estate Society (Ireland) Bill, Mr. P. Scrope moved to substitute “ten” for “thirty” acres as the minimum size of the lots to be sold by the company; but the amendment was defeated by a majority of 38; the numbers being, for the amendment, 14; against it, 52.

The Sugar Duties Bill went through committee. Lord George Bentinck pointed out several inaccuracies in the schedules of the bill, and divided upon several of them. He also brought up two clauses which he wished to have added to the bill, but both of them were negatived on a division.

The House then went into committee on the Corrupt Practices at Elections Bill, and was occupied for some time in discussing the different clauses. Little progress was, however, made, for Mr. Anstey strenuously opposed various clauses, and made several unavailing divisions. On coming to the end of the 4th clause the chairman was directed to report progress and ask leave to sit again.

—The accounts from Ireland present only rumours as to the whereabouts of the principal rebels. The conduct of the Catholic clergy again extorts praise. The Bishop of Limerick, Dr. Ryan, in addressing his congregation on Sunday last, adverted in strong terms to the disorganised state of society arising from the “political agitation” going forward in the country. “The right rev. prelate,” says the *Limerick Chronicle*, “in an argumentative discourse, pointed out the horrors consequent upon civil war, and earnestly warned the people

against joining in a warfare which he said would assuredly bring ruin on their families and desolation to their homes. He zealously inculcated the doctrines of peace and order as the best means of obtaining redress of all grievances, and called on his flock not to join in a futile struggle against the constituted power of the realm, or in opposition to the Government of the country, to whose laws they were bound to submit as loyal subjects of the Queen.” The Rev. Dr. Coll, of Newcastle, also told the people from the altar not to imagine that the military would fraternise with them, or break the oath of allegiance they had sworn to their sovereign; adding, that he knew too well the sincerity and bravery of the British soldiery, to conceive for a moment that they would tarnish the victories they had achieved by being guilty of so base an act; and that if he apprehended they had an idea of doing so, he would be the first to caution them against so vile an act of degeneracy.

FOREIGN.

M. de Voguè, in the name of the sub-committee of Health, presented a report to the committee of Labour on Wednesday relative to the dwelling-houses occupied by the operative classes of Paris. The report demonstrated the influence exercised on the morality of the labourer by the nature of his lodging. The sub-committee proposed to grant the municipal authorities an extension of power, in order to enable them to demolish all houses which cannot otherwise be rendered healthful. The sub-committee demanded likewise that the Government should grant a credit to encourage the construction of model lodging-houses for the working classes. The sub-committee proposed further, that sanitary commissions should be appointed in every commune in France, and in every arrondissement of Paris, to act in conjunction with a central commission.

—The affairs of King Charles Albert are said to be in a far worse condition than had been anticipated. His Majesty had demanded an armistice of Marshal Radetzky, who consented, but on terms which the King would not accept, namely, the surrender of all the fortresses of Piedmont, including, or rather specially naming, Alessandria. The King having declined those terms, issued a proclamation to his troops, in which he expresses his resolve to fall, with his sons, at the head of the army, rather than submit to conditions so humiliating.

The *Piedmontese Gazette* of the 29th announces that the Chamber of Deputies had, on the preceding day, adopted a resolution investing the King with absolute power, in consequence of the necessity to defend the country in the most prompt and efficacious manner. The President of the Chamber of Deputies announced, in the sitting of the 28th ult., the formation of the new Cabinet. M. Casati is President of the Council, without a portfolio; Pareto, of Foreign Affairs; Pezza, of the Interior; Ricci, of Finance; Collegus, of War; Givior, of Grace and Justice; Ruttazzi, of Public Instruction; Darini, of Industry and Commerce; Paleocapa, of Public Works; Moffa di Lizio is appointed Minister of the Camp, without a portfolio.

—From Spain we learn that M. Gonzales Bravo had been arrested, and sent off to Cadiz, where he was to be embarked for the Philippine Islands.

August 5.

HOME AND COLONIAL.

Parliamentary.—In the House of Lords, on Friday, a debate arose upon the second reading of the Irish Public Works (No. 2) Bill, which was chiefly remarkable for a speech of very unexpected character from Lord Ellenborough. His Lordship generally approved the principle of the bill, which he took to be, that the imperial treasury would forego, for imperial purposes, the repayment of all moneys due by Ireland. He then entered upon a short review of the state of Ireland, attributing the continued dissensions which had distinguished it from every other European kingdom, to the fact that the Church of the great majority of the people was repudiated by the State. He denounced the spoliation of the Established Church for the endowment of the Catholic clergy, but suggested that they ought to make them stipendiaries of the State, and at the same time subject the right of patronage to the control of the Crown of England; though he did not see his way satisfactorily to the administration of Catholic patronage by a purely Protestant Government. He called attention to the large fund arising from this bill—4,500,000*l.*—at the disposal of Parliament, to be appropriated solely to the purposes of Ireland; and asked who could object to expend those sums, as they were gradually paid into the imperial treasury by the people of Ireland, in building glebe-houses and purchasing glebes for the use of the Catholic clergy, leaving the appointments exactly as they stood at present? These were no new opinions of his; he had derived them from the late Lord Castlereagh, who never contemplated the removal of the Catholic disabilities without connecting that measure with the endowment of the Catholic clergy.

Lord Montagu expressed his gratification at the proposal which Lord Ellenborough had made, and cited George III., who, though a most zealous Protestant, had been favourable to the endowment of the Catholic priesthood.

Lord Stanley declined discussing incidentally the expediency, policy, or principle of laying out a large sum of imperial funds for the purpose of endowing the Catholic Church in Ireland. The imperial treasury had advanced certain sums of money, and had agreed to forego repayment thereof, and had proposed that they should be again advanced; but, because Ireland received the benefit of these advances, that therefore they were Irish funds, appeared a most Irish way of looking at the question. He himself did not look on the endowment of the Catholic clergy as an offence against the religion to which he belonged, or as a violation of his Protestant principles; but with a large portion of the population of the country it was a question of religious feeling and principle. He deprecated any hasty opinion on a subject not then properly before their Lordships, and which, if it were to be brought forward, ought to be brought forward as one of the greatest questions of civil polity which could be raised in a distinct shape, and on the responsibility of her Majesty's Government.

Lord Beaumont apprehended that whenever endowment for the Catholic clergy was mentioned, it was confounded with the overthrow of the Established Church in Ireland. The Church of Ireland might be an anomaly, but it was not a grievance. The great benefit to be expected from the proposal of the noble Earl was, that it would not only relieve the clergy from coercion, if coercion existed, but enable them to avoid politics altogether, and to devote themselves solely to the care of their parishes. They were now mere citizens of the world, unsettled in respect of position, and ready to be removed to any part of the world where their labours might be required, having no particular attachment to this country more than to any other. He should therefore be glad to see the Catholic clergy of Ireland connected more closely with the country by means of pecuniary aid, or by any addition to their comforts which might be found desirable, so that they might really feel themselves to be a part and portion of the British community.

Lord Stanley opposed the motion for going into committee upon the Charity Trusts Bill, the next topic of debate, principally upon the ground that the changes which the bill would introduce were too important to be properly considered at so late a period of the session.

The Lord Chancellor replied; and, though Lord Redesdale and the Bishop of Oxford concurred in Lord Stanley's objections, the House, upon a division, decided to go into committee.

In the House of Commons, in committee on the Corrupt Practices at Elections Bill, a conversation of some interest took place, in which Lord John Russell and Mr. Stuart Wortley laid it down that giving refreshment to county electors on their coming to the poll was not treating, unless that refreshment was given for the purpose of influencing the vote. Mr. V. Smith contended that, so long as the customs of England remained as hospitable as they now were, some refreshment must and ought to be given to county electors who came from a distance to tender their votes. This doctrine was controverted by Mr. Bright, who declared himself an absolute purist both in county and borough elections, and pronounced the giving of any kind of refreshment as an act of corruption. Colonel Sibthorp scouted the new fangled notions which prevailed on the subject of treating. If one of his constituents called upon him when he was at lunch, was he not to ask him to take a glass of wine or a basin of soup for fear some purist should cry out "Bribery?" Sir R. Peel took the same view of the law as had been previously taken by Lord John Russell and Mr. S. Wortley, in which he was corroborated by Mr. Henley, who nevertheless thought it advisable that some clear and distinct rule ought to be laid down, distinguishing the treating which is legal from that which is illegal.

The Farmers' Estate (Ireland) Bill was read a third time, and passed.

— There is not a word of news (says the Dublin letter) today upon which to place the slightest reliance. The arrival of the midday mail from the south does not give the most remote clue to the whereabouts of the rebel leaders. It is certain, however, that all is quiet, and that the insurgents have made no move.

More arrests have taken place. At Cork, Messrs. Isaac and Ralph Varian, Mr. Denny Lane, and Mr. Mullan, a town-councillor; and at Clonmell, Mr. James O'Donnell, of Ballyboe.

FOREIGN.

The head-quarters of the Piedmontese army were at Bozolo, a small place at this side of the Oglio, on the 28th, but they were to march to Cremona on the following day. The remains of the army—about 20,000 men—were encamped near the former place. No fighting had taken place since the affair at Volta and Goito on the 26th and morning of the 27th, nor was any more likely to take place, as the Piedmontese were not in a condition to defend themselves from a regular attack. More than half the troops were *hors de combat*. Out of 80,000 men

that existed a week since, our correspondent says that only one corps is under order of the King, amounting to 20,000. The Piedmontese army had suffered dreadfully, as much from exhaustion and the want of food as from the enemy. The King and the two princes had displayed the greatest personal gallantry.

August 7.

HOME AND COLONIAL.

Mr. Smith O'Brien was arrested at Thurles, at eight o'clock on Saturday evening. He was recognised in the principal street of Thurles by a man named Hulme, a guard in the employ of the Great Southern and Western Railway. Hulme followed him, having taken the precaution to send a soldier for reinforcements. On Mr. O'Brien arriving at the railway station, he asked for a second-class ticket for Limerick; and immediately after he had paid his fare, he was arrested by Hulme, who commanded him to surrender himself in the Queen's name, and seized his arm to prevent any resistance, or the use of a weapon. Head-constable Hanover, D, who held the warrant for his arrest, immediately assisted Hulme, and Mr. O'Brien was at once disarmed of a small pistol, which he carried in his waistcoat pocket, and which was the only weapon he had about him. The reinforcement which Hulme had the prudence to send for, and which consisted partly of police and partly of soldiers, now arrived, and Mr. O'Brien was at once conducted to the gaol, where arrangements were made for his lodgment during the night. General M'Donald, however, wisely determined to send the prisoner without a moment's delay to Dublin, and accordingly, in an incredibly short space of time, a troop of dragoons and a detachment of infantry were drawn out as an escort to the station. In consequence of these vigorous measures, not the slightest difficulty was experienced in conveying Mr. O'Brien thither. A strong force of infantry and police also accompanied the prisoner in his journey to Dublin, he being safely placed in a special train previously prepared for the purpose. Mr. O'Brien occupied the centre seat in the carriage, and in the same compartment were Lieutenant Alexander M'Donald, four armed policemen, and the sub-inspector of constabulary at Thurles. On the route the prisoner tried to sleep, but his efforts were not successful. His manner during the journey was upon the whole confident and self-possessed, though the uneasiness of his mind would occasionally betray itself in his face, and in the restless manner in which he changed his position from time to time; and anxiety of mind and personal exposure had left deep traces behind them on his features. On reaching the Dublin terminus, he walked to the barracks, guarded by the policemen who had accompanied him by the train.

Thirty of the rebels engaged in the recent conflict at Ballingarry had also been arrested and conveyed to Dublin. General M'Donald has been compelled to apply a sharp stimulus to some of the magistracy of that neighbourhood, in the shape of a circular letter summoning them to Ballingarry, "as they bore true allegiance to the Queen." Mr. John Goings, of Ballyphilip, and Captain Fitzmaurice, R.N., of Roscrea, are named as having borne the brunt of the magisterial duty. Nearly all the other gentlemen are represented as having kept aloof, perhaps under the dread of future reprisals from the disaffected. Mr. Purefoy Poe, of Harley Park, and Mr. Hampden Lane, of Willmount, are honourably excepted from the charge of renegeancy.

Arrests are becoming extremely numerous in Dublin. Four persons, three of them law clerks, the fourth a printer, were arrested on Thursday night, and committed to Newgate next day.

Dr. West, a thriving apothecary of Summer-hill, a prominent member of the Confederation, had fallen into the hands of the police by a clever stratagem, the doctor not being proof against a well-simulated demand for professional aid. Documents of a most treasonable nature are said to have been found in his possession, besides a warrant of appointment to a post of high command in the army of Slievenamon.

— The West India mail has brought very unfavourable accounts from the west end of the island of Jamaica, where great discontent is said to have arisen amongst the black labouring population from the inability of the planters to afford full employment, in consequence of the very general suspension of cultivation, which the ruinous prices of produce and the refusal of merchants to make any advances have induced. The *Jamaica Dispatch* of the 8th of July says, that prudential considerations cause it to withhold particulars that had come to its knowledge; but remarks that the colony was in a position of great peril. This may be inferred from the fact that his Excellency the Governor had ordered strong detachments of police to concentrate in the disaffected districts, and bodies of that force had marched from the Kingston, St. Catherine, and St. Mary's divisions to check the disposition to revolt. The financial state of the island was as bad as it could be. The Receiver-General of the public Treasury had issued a notice that he was without funds, and could not pay the salaries falling

due, but that he would give notice as soon as he could pay a moiety. The *Jamaica Dispatch* says that the payments of the September quarter also cannot be met, and the Treasury may be said to be bankrupt, there being a deficiency of 14,000*l*.

An insurrection took place in the Danish island of St. Croix, on the 2d of June. The slaves rose *en masse* on that day, took possession of the towns of Christiansted and Fredericksted, and vociferated loudly for freedom. An express was immediately sent for his Excellency Peter von Scholten, the Governor-General of the Danish West India settlements, residing in St. Thomas's, who proceeded at once to St. Croix. On his arrival it was found that the revolted slaves had committed great excesses, and the lives of many of the planters had been attempted. On several estates the crops had been fired, and the houses of the managers plundered. All communications between the towns were stopped, all the roads being in possession of the rioters. Hundreds of women and children had taken refuge on board the Danish vessels in the harbour. Finding it necessary to pacify the slaves, the Governor-General issued, on the following day, a proclamation of emancipation in St. Croix, which was also issued in St. John's and St. Thomas's. On the 4th of June the emancipated negroes again rose in St. Croix, with the avowed purpose of taking possession of the island and establishing an independent government. Volunteers were called for from St. Thomas's, and a force was despatched to the disaffected island, when much slaughter took place. A great number of the rebels were shot, others captured, and confined on board the Danish brig of war Ornen, and would be tried by court-martial. On news of the revolt reaching Porto Rico, the Spanish Governor of that island despatched the West India Company's steamer Eagle, with 600 soldiers, two field-pieces, &c. The appearance of these troops restored comparative tranquillity. Governor Von Scholten, whose conduct was freely criticised, had resigned his command, and was a passenger home by the mail.

The state of Cuba and Porto Rico is represented as very unsettled, the Blacks being ripe for revolt, and the Government taking repressive measures of the severest and most bloodthirsty kind.

FOREIGN.

Mr. Abercrombie, the British Minister at Turin, had arrived at the head-quarters of King Charles Albert, charged, it is said, with offers of mediation. The Piedmontese army appear to have fought with consummate bravery throughout the late actions, but to have suffered from inefficient commanders and a perfectly disorganised or non-existent commissariat. They retired not before the bayonets of the enemy, but discomfited by famine. The *Piedmontese Gazette* of the 2d announces that the Sardinian troops had retired behind the Adda. Tranquillity was completely restored in Turin. A proclamation addressed by Gioberti to the army, had produced an excellent effect, and the mobilisation of the national militia was every where proceeding with activity.

— The German papers state that the Provisional Government of Bucharest has declared itself constituent, and that all parties have recognised it. The Russians remain at Jassy. The Turkish commissioner has protested against their entrance into Walachia. Bucharest is tranquil. The number of Russian troops in Moldavia amounts to 18,000 men. The cholera rages at Jassy, and has already carried off 10,000 persons.

August 8.

HOME AND COLONIAL.

Parliamentary.—In the House of Commons on Monday, the Lord Advocate moved the second reading of the Registration of Births and Marriage (Scotland) Bills. The object of the first bill is to extend the English registration system to Scotland; but it would be useless to introduce a bill for registering marriages, without altering the law of marriage as it stands in Scotland. The Lord Advocate did not mean to interfere with the principle of the law of marriage in Scotland, or with those parties who chose to go through a religious ceremony before a clergyman; but with regard to irregular marriages, if parties did not wish to marry before a clergyman, they must go to the registrar and have their marriage recorded, and thereby secure themselves and their issue, as well as the public, against the evils which did and must arise from marriages so loosely and easily contracted. Both bills were read a second time; but several members having remonstrated that there was no time left this session properly to discuss the measures, the Lord Advocate observed that he would state on Friday what course he would adopt with respect to them.

Lord Ashley gave notice that he would, next session, move an address to the Crown, praying her Majesty to take immediate steps for the subdivision, *quoad sacra*, as soon as practicable, of all parishes in England and Wales the population of which exceeded 4,000 souls.

Mr. Howard having asked, "Whether it was the intention of her Majesty's Government, either singly or in concert with her allies, to mediate between Sardinia and Austria, for the

pacification of the North of Italy?" Lord Palmerston replied, "That her Majesty's Government are deeply sensible of the importance of seeing a termination put to that unfortunate warfare which is now taking place in the North of Italy; and I am able—although I have no right to speak for another government—yet I believe I may assure the House that that desire is equally shared by the Government of France. Her Majesty's Government are, therefore, about—I may say already engaged—but about to take steps, in conjunction, I trust, with the Government of France, for the purpose of endeavouring, by amicable negotiation, to bring that warfare to an end."

The House then went into committee on the Lords' amendments in the Public Health Bill, when Lord Morpeth moved a clause providing that where the deaths in any place should amount to twenty-three to a thousand of the population, the General Board of Health might direct a superintending inspector to make public inquiry into the general sanitary condition of the locality and its inhabitants. The average of deaths for all England was 21 to 1000 of the population; in the healthiest districts, 15 and 16 to 1000; in the most unhealthy, 29 and 30 to 1000.

In the course of the discussion, Lord Morpeth read extracts from the despatches of our Consuls in various foreign ports, containing descriptions of the ravages made by the cholera, and shewing the steady approaches which it was making to this country, and certainly not in a more mild form than that of which we had already had experience. One or two of the facts and opinions mentioned in these despatches are worth recording. The medical men at Odessa "all condemn neglect of first symptoms, however trifling, recommending instant and energetic remedies; and the simplest means, thus applied, in numerous cases have proved successful; such as large doses of the essence of peppermint, even brandy, with pepper or ginger, and, in particular, violent friction." Sir S. Canning writes from Therapia, "the strength of the disease appears to fluctuate in some degree with the wind, being on the increase whenever a south or south-east wind prevails." At Jassy, "the malady offers quite a novel character. It has been so rapidly destructive, that persons in perfect health have fallen victims to it in the short space of two or three hours, and the instances are numerous. It may be attributed undoubtedly to the excessive heat of the season." At Cairo, it suddenly appeared in a form of unusual malignity: "Not one case has hitherto (July 18) been saved; every single patient has died in the course of a few hours." "It is certainly," says the Consul at Belgrade, "a singular coincidence that (besides Alexina) most of the valleys on the south-eastern frontier of Serbia and the west of Bulgaria should have been covered with caterpillars (of a peculiar kind, as the peasants allege), just as the cholera was advancing to within a few leagues of those districts; but then it should also be considered that the same unusual heat, which adds intensity and impulse to the disease, may also account for the extraordinary development of insect life."

As the House did not confirm all the Lords' amendments, managers were appointed for a conference.

Mr. Ewart made his annual motion for the substitution of direct for indirect taxation, which, after a short discussion, was withdrawn without a division, the Chancellor of the Exchequer not being prepared to reduce duties amounting to 9,000,000*l*, and to impose that sum upon the realised property of the country.

The Secret Committee of the House of Commons "appointed to inquire into the causes of the recent commercial distress, and how far it has been affected by the laws for regulating the issue of bank-notes payable on demand," have agreed to their final report. The most important decision is as follows: "With regard to the acts of 1845, your Committee are of opinion that it is not expedient to make any alterations in their provisions."

— Arrests were still taking place in Ireland; among others, a person named Nolan, who came over from America as a leader, and another named Fitzpatrick, have been arrested at Thurles. Mr. Butler, editor of the *Galway Vindicator*, and a Wexford gentleman named Whitty, had also been apprehended.

A threatening letter of a most atrocious nature was received by the Catholic clergyman of Roscrea on Friday, threatening him with death if he did not join the people in their struggle.

FOREIGN.

There existed no doubt in Paris that the bullet which, on Saturday last, wounded a girl seated at the door of M. Thiers, was intended for that eminent person. This conviction produced a very painful impression on the public mind, and had naturally induced a severe inquiry by the police. It is believed that the assassin used an air-gun, which must have been either double-barrelled, or loaded with more than one ball, because at the same instant that the child was wounded, a pane of glass was broken in the house adjoining that of M. Thiers.

— The German Parliament at Frankfort have passed the outlines of a Habeas Corpus Act in a very liberal and reasonable shape, and have also abolished capital punishment for ever and for all offences, except for those persons sentenced by a court-martial.

The following are the Ministers who fill the superior offices in the first Cabinet of the new German Empire:— Foreign Affairs, the Prince of Leiningen; Interior, Mr. von Schmerling; War, General Peuckler, of Berlin; Finances, Mr. von Beckerath, of Crefeld, in Rhenish Prussia; Commerce, Mr. Duckwitz, of Bremen; Justice, Mr. Heckscher, of Hamburg. The Prince of Leiningen (half-brother to Queen Victoria, as son of the Duchess of Kent by a former husband) has at all times shewn himself a man of liberal mind and of political independence, and of the greatest forgetfulness of self in his career. He never took office in his native country, Bavaria, but tried to reform its rotten policy, and to strengthen the feeble bonds which kept together the states of Germany. His opinions upon German politics were expressed very strongly in a letter lately printed in one of the Frankfort journals. There is something very frank, bold, and clear-sighted in the arguments he uses to prove the necessity of despatch with a powerful central Government. In foreign politics he is known to be of very pacific tendencies, and on the Danish question he is said to have always given it as his opinion, that those differences must be solved as quickly as possible.

August 9.

HOME AND COLONIAL.

Parliamentary.—In the House of Lords on Tuesday, the Salmon Breed Preservation, and the Public Works Ireland (No. 2) Bill were read a third time and passed. The Lord Chancellor announced his intention not to proceed with the Copyhold Enfranchisement Bill this session.

Lord Stanley put questions, of which he had given notice, upon the state of our relations with the King of the Two Sicilies. His first inquiry was, whether any communication had been made by her Majesty's Minister, or by the authority of the Foreign-office, either directly or through the instrumentality of any Minister or diplomatist to the courts of Italy, or to the Government of Sicily, with regard to any particular form of government to be established in Sicily, or with regard to the election of any individual to be the head of that government, accompanied with any intimation whatever that, according to the course of policy that should be adopted by Sicily, England would be guided in the recognition or non-recognition of Sicily as an independent power? Their Lordships had also a right to know categorically whether the British Admiral had any instructions to prevent, or in any the slightest degree interfere with, any expedition which the King of Naples might send to restore his authority in Sicily.

The Marquis of Lansdowne replied, the noble lord was entirely misinformed when he supposed that a communication was made to the people of Sicily or the King of Sardinia that the Government of this country required the assurance that the Duke of Genoa should be elected as sovereign, or that they had annexed any sort of condition with reference to what would be the future conduct of this country in regard to Sicily as an independent state. All that this Government did say was, that when Sicily should constitute itself into a sovereign power, England would prefer a prince to be named as their sovereign who did not belong to a foreign state. To the second point the Noble Marquis was understood to decline an answer, on the ground that it would not be conducive to the public interest to do so.

Lord Redesdale then rose to move for a copy of the despatch dated "Downing-street, November 20, 1847," relating to the titles by which prelates of the Catholic Church in the colonies are in future to be addressed in all official communications. The noble lord here read the letter in question, which was addressed to the governors of the different colonies, and informed them that in consequence of the Legislature having by a recent act of Parliament recognised the rank of the Catholic prelates, giving them precedence immediately after the prelates of the Protestant Church of the same degree, her Majesty's Government thought it right to conform to the rule which had thus been laid down by the Legislature, and to request the governors of the colonies to address the Catholic prelates as "your Grace," and "My Lord," as the case might be. The act to which reference was here made was the Charitable Bequests Act. The fact was, that the act referred to did not contain one single clause of any sort or kind which had the slightest reference whatever to the position of the Catholic prelates of Ireland, or the colonies, or any other part of her Majesty's dominions. The only reference which had been made to the subject was in the Queen's letter appointing the commission under that act, which commission was composed of the Master of the Rolls, the Chief Baron, the Judge of the Prerogative Court, and ten other persons, including two Catholic prelates, who, it was provided, should take rank immediately after the

Protestant prelates of the same degree. The reason of this arrangement was, to provide that the Catholic and Protestant prelates should have an equal chance of presiding at the board, because it was obvious, that if the Protestant prelates were placed first on the list and the Catholics last, it would be impossible ever to expect, in the event of the absence of the official chairman, that the Catholic prelates could ever be placed in the chair of the commission. After some remarks upon the inconvenience of the recognition of the rank of Catholic prelates in the colonies, the noble lord concluded with remarking, that the letter had evidently been drawn up with little consideration, and that it contained several expressions which he hoped Earl Grey would be induced to withdraw.

Earl Grey said, it would be impossible to object to the production of the letter referred to. It was perfectly true that the Charitable Bequests Act did not expressly recognise the rank of the Bishops and Archbishops of the Catholic Church, and he was bound to admit that the expressions used in the letter were, to a certain extent, inaccurate. They were, however, substantially correct; because, although the Bequests Act did not expressly recognise the rank of the prelates of the Catholic Church, it gave authority to her Majesty to issue the commission; and in that commission, of which he held a copy in his hand, and which had been laid before Parliament without any objection being taken to it, the rank of the Catholic prelates was distinctly recognised. Further than that, he begged to tell the noble lord that Parliament had expressly recognised the rank of one Catholic prelate at least in an Act of Parliament. It was true that it occurred in a private act; but a private act was as much an Act of Parliament as any other act on the statute-book. The act to which he alluded was the Dublin Cemetery Act, passed in 1846, in which Dr. Murray, the Catholic Archbishop of Dublin, was styled "the Most. Rev. Archbishop," and "his Grace." The law, in this case, did not confer any rank, it merely recognised a rank already enjoyed. In the case of the Bishops of the Episcopal Church of Scotland, though they had never assumed the right, the titles in question were awarded to them by universal consent. Then, with respect to the colonies, the English Church was no more established than the Catholic Church. In many places, indeed, as in the Mauritius, the Catholics formed the majority of the people; and it certainly did appear to him to be contrary to all justice and reason, if the titles were accorded, not by any formal grant of her Majesty, but by the simple recognition of her Majesty's servants, to the Bishops of the Protestant Church—that the Bishops of the Catholic Church, who stood precisely on the same footing as the Church of England in the colonies, should not be equally recognised. To give a social equality to the prelates of the two Churches seemed to him to be consistent with sound policy; and he felt no inclination to retract what he had said on that subject. He was not aware that any complaint on the subject had been made in the colonies.

Lord Stanley thought it would have been as well if the noble lord had at once distinctly and frankly admitted that he had found himself in the wrong. Neither in the act referred to, nor in the Queen's letter appointing the commission under it, was there any thing to justify the allegation made that either the Parliament or the Queen had formally recognised the Irish Catholic prelates, or laid down any rule to which it was the duty of her Majesty's Government to adhere in regard to the subject. Although her Majesty, in the exercise of her undoubted authority, had thought fit, in appointing the commissioners under that act, to give for the purposes of that act a certain position in that commission to certain individual prelates, and to none other, yet those prelates had no precedence whatever as to rank beyond the doors of the commission; nor had any other Catholic prelate the slightest precedence of the kind, in consequence either of the provisions of the act or the arrangements under the commission. The two allegations, therefore, on which the noble earl had rested his instructions, fell to the ground, and were equally unfounded. The motion was then agreed to.

In the House of Commons, the committee on the Poor-Law Union District Schools Bill was postponed till Thursday.

In answer to Mr. Monsell, Sir W. Somerville stated that a bill to improve the management of those estates in Ireland that were under the superintendence of the Court of Chancery had received the sanction of the Lord Chancellor of Ireland, but at this period of the session it was not proposed to introduce it into Parliament. It proposed the appointment of a permanent body of receivers, subject, of course, to the control of the court.

Mr. Raphael obtained leave to bring in a bill to exempt from the legacy duties all charitable bequests, not to private individuals, but to charitable bodies. A conversation of considerable interest ensued, in which the Solicitor-General threw out an excellent hint. Instead of the legacy duty being remitted, it might be a better course for the Government to receive the amount, and apply it to such charitable purposes as they considered most for the benefit of the country. In

many instances it was only to perpetuate personal vanity that such bequests were made; and if the tax were remitted, the testators would give less in charity.

Mr. H. Berkeley then rose to move a resolution that "it is expedient, in the election for members to serve in Parliament, that the votes of the electors be taken by way of ballot." The motion was seconded by Colonel Thompson, and supported by speeches from Lord Dudley Stewart, Mr. Cobden, Mr. Muntz, Mr. W. P. Wood, and C. P. Villiers; opposed by Mr. P. Howard, Colonel Sibthorp, Mr. Urquhart, Lord John Russell, Mr. Henley, and Mr. Napier. On a division, the numbers were: for the ballot, 86; against it, 81—a result which was hailed by uproarious cheering from the ballot men.

—Attention has been called for some days past to disputes between the engine-drivers of the North-western Railway and the Company, which threaten great inconvenience, if not danger, to the public. Two hundred and forty resignations (giving the legal fortnight's notice) have been sent in to the Company from their servants of the class of engine-drivers, firemen, and so on; and the fear has been excited lest the Company should not be able to procure efficient hands to supply such a wholesale vacancy. The men assert that Mr. M'Connell, the locomotive superintendent, designs, by a new classification of payments, covertly, but effectually, to reduce their wages. Mr. M'Connell maintains that the new system has been devised as much for the benefit of the men themselves, as for the proper working of the traffic. At a meeting on Tuesday evening, the chairman affirmed that Mr. M'Connell had not been on the line many weeks before he created the greatest discontent, and that his system of cutting down the wages of engine-drivers and firemen, and interference with the duties of those under him, led to many serious accidents when he had the management of the Birmingham and Gloucester line.

—A frightful explosion and subsequent conflagration took place at the house (a Berlin-wool shop, in the occupation of Mr. Loten), No. 60 Albany Street, Regent's Park, on Monday night, accompanied with the immediate loss of one life, and so much damage to property as to make the occurrence of special mark. The accident must have been caused by an abundant escape of gas, exploding as soon as it reached the flame of a candle. The entire front of the premises was blown out, and a servant in the house, a girl of fifteen, was carried by the violence of the shock to the pavement on the opposite side of the street, and picked up dead. Two other inmates, seriously injured, are now in the hospital; and two passers-by are also there, from wounds received from the shattered materials of the front. The houses more or less injured in the immediate vicinity of the occurrence amount, according to the official return made to the various insurance-offices, to no less than 103.

—The Irish insurrection, it would appear, is but "scotched, not killed," and the greatest activity prevails in all branches of her Majesty's service. The following movements are announced in the *Dublin Mail* of Monday evening: "Lord Hardinge left town with his staff this morning for Kilkenny. As Lieutenant-General, the noble and gallant Viscount takes command of the southern division of Ireland. General Macdonald continues in the command of the movable column. Colonel Clark, late of the Scots Greys, and Colonel Pennefather, whose gallant conduct in India has been the subject of so much praise, have been appointed to the staff in Ireland." General Macdonald, with the Light Division, received orders on Sunday to strike tents and proceed from Thurles by railway to Limerick, en route to the county of Clare. The tents were struck, baggage loaded, and men off the ground in one hour afterwards.

On Sunday, the Governor of Newgate prison received warrants from the Lord Lieutenant fully committing for high treason Dr. West, Dr. M. Carron, of America (brother-in-law of Gavan Duffy), Mr. Stephen Meany, of the *Tribune*, and Mr. J. Brennan, of the *Felon*, the previous commitments being only for further examination. Mr. Bergin, of New York, has also been lodged in Newgate. This person is an American ship-broker, who arrived in Ireland only a few days ago; he has forwarded a complaint to the American Consul on his arrest.

Permission has been given to the Governor of Kilmainham gaol to admit Mrs. O'Brien and her children to see their relative.

FOREIGN.

Since the formation of the courts-martial in Paris, they have decided on the fate of about 2300 prisoners. They have ordered the discharge of nearly 1000; they have classed 1100 amongst those to be transported, and they have sent 100 to be tried by the superior courts-martial.

—Letters dated head-quarters of the Piedmontese army, Milan, on the 3d instant, state that the line of the Adda had been abandoned on the preceding night, and the whole army marched from Lodi to Milan. There the King was engaged in throwing up entrenchments before the city, and there he determined to give battle. He had with him 50,000 men,—the infantry much demoralised, but the cavalry and artillery in

good order. Mr. Abercrombie had seen Marshal Radetzky near Cremona, and his request for an armistice of a few days was decidedly rejected. The Marshal said he was determined to enter Milan, and he would do so at all hazards. The officers near Radetzky said the Austrian force amounted to 55,000 men, but that number is probably very much exaggerated. The Austrians had entered Pavia. No barriers were erected within the city of Milan, nor were the inhabitants detained to defend the city in case Charles Albert changed his mind and retired beyond the Tessino. Several families had left, and nearly all the ladies of rank. The populace prevented workmen and gentlemen from accompanying them. The deciding battle would be fought on the 5th or 6th inst. under the walls of Milan.

—The letters from Hamburg received on Tuesday, mention that, in consequence of the sudden announcement, wholly unlooked-for in that city, of the extension of the Danish blockade, 40,000 troops, well provided with artillery, were to be marched immediately from Frankfort into Schleswig-Holstein, with the view of levying contributions in Jutland. At the same time, however, it is stated that the Prussian provinces along the Baltic coast, whose interests are most damaged by the continuance of the present state of affairs, have lately sent a crowd of petitions to Berlin; which has caused General Bulow to be despatched to the Archduke John, with a representation that, if a settlement be not promptly effected by a spirit of concession at Frankfort, Prussia will at once conclude an arrangement for peace upon her own responsibility.

August 10.

HOME AND COLONIAL.

Parliamentary.—The Money-Order Department (Post-office) Bill went through Committee. Persons will be required to present Post-office money-orders for payment within a limited time.

Mr. H. Berkeley gave notice, that early in the next session he would move for leave to bring in a bill to cause the votes of electors for members to serve in Parliament to be taken by way of ballot. The announcement of Mr. H. Berkeley's intention to postpone for six months the following-up his unexpected victory of Tuesday night, excited considerable laughter.

The House was engaged on the Navy Estimates for the rest of the evening.

—Mr. Thomas Quedsted Finnis, alderman and bowyer, and Mr. Jacob Emmanuel Goodhart, citizen and grocer, were declared Sheriffs of London and Middlesex for the ensuing year, at the close of the poll on Wednesday. Mr. J. R. Mills has paid the fine of 600*l.* for declining to serve.

—The *Times* correspondent says that Mr. Mackey, parish priest of Clonoulty, has gone to Dublin, to offer the Government a surrender of the Confederate leaders, provided their lives are spared. Father Mackey is the most influential and intelligent man among the Catholic clergy of this district, and has, I believe, used every effort to dissuade the people from engaging in open rebellion. He made the proposition which has brought him to Dublin yesterday to Mr. Gore Jones, R.M., in this town; and, by that gentleman's advice, he proceeded at once to Dublin, to put himself in immediate communication with Mr. Redington and the Lord Lieutenant on the subject.

When Smith O'Brien entered Thurles, he appears to have been recognised by many people besides Hulme, but no one put forth a hand against him; and as Hulme is an Englishman, the satisfaction felt is great, that no countryman of the rebel chief was induced to betray him. Hulme has given up his situation, and has, no doubt, acted wisely in doing so, for his life would not have been worth an hour's purchase had he ventured into the neighbourhood again.

The accounts of the potato-crops from nearly all quarters continue unfavourable.

FOREIGN.

The second editions of the Paris papers of yesterday, and private letters, tend to confirm the report of a battle on the 5th instant, under the walls of Milan, between the Piedmontese and the Austrians, in which the latter had the advantage. It was stated positively on the Bourse yesterday, and believed, that the Austrians entered Milan that day (Saturday last).

The Committee on Public Instruction met on Tuesday to hear a petition read which was presented by an infidel named Koenig, who demanded that a professor of atheism should be appointed and paid by the State. The Committee indignantly rejected the petition, and passed to the order of the day.

—A letter from Bucharest of the 18th, in the *Augsburg Gazette*, announces that the fate of Walachia is decided. The Ottoman Porte has recognised the new constitution, and the ambassadors of France and England have given in their adhesion. The Porte has protested against the entrance of Russian troops. The Turkish Government will resist all encroachments on its rights, and demands that the old treaties concluded between Turkey and Walachia be respected. The Russians have

already retired from Jassy, and will be replaced by Turkish troops. The cholera is declining in that city.

—The *Piedmontese Gazette* of the 4th has the following from Rome, dated the 29th, at 3 P.M.:—The Minister Mamiani mounted the tribune in the Council of Deputies, and declared that the ministerial crisis had ceased, that the Ministry assumes the most unlimited responsibility, and that some modifications will take place as soon as possible in the Cabinet. He concluded by reading a paper written by the Pope's own hand, as was asserted by a person who had seen it, to the following purpose:—1. The Pontiff gives full powers to the Minister to defend the State by all possible means. 2. He orders that the Minister conclude immediately and publish the league with the Italian princes. 3. He gives full powers to the Minister to place the Pontifical troops under the dependence of Charles Albert, that the affairs concerning the war may be regulated according to the orders of that prince. These declarations were received with vehement applause.

Miscellanies.

ART-UNIONS.—The Board of Trade, in a "direction" dated July 27, have withdrawn the regulation as to the previous selection of prizes by a committee; but they propose instead, that the prizeholder shall not be restricted to purchase from any particular exhibitions, and that a year shall be given him in which to make his choice, so as to enable him to give a commission in case he does not meet with a work to suit his taste. The prizeholder is not to select a portrait, or a portrait bust; but with that exception, he is to be left free to purchase any work of a living artist, "subject to such regulations as may appear to be desirable."

FÊTE AT COLOGNE.—The approaching fete at Cologne on the 14th, 15th, and 16th instant, which is intended as a commemoration of the laying of the first stone of the cathedral in 1248, will, partly for the strong features of attraction it will present, partly on account of the profound tranquillity which reigns in that part of Germany, be honoured by the presence of a large array of rank and fashion from this country and the continent. Invitations have been issued to all the crowned heads of Germany to attend, and it is expected that the Grand Vicar, the Archduke John, will honour the fete with his presence. At this celebration will be exhibited, for the first time, the painted glass-windows which have been placed in the hitherto unfinished portion of the cathedral choir. These windows are a present from the King of Bavaria, who has expended upon their production upwards of 8000*l*. They certainly exceed in splendour any modern effort of art, and will be curiously in contrast with the extant specimens of antique stained glass.

ADVERTISEMENTS.

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FAMED THROUGHOUT THE GLOBE.

HOLLOWAY'S PILLS.—DISORDER OF THE LIVER AND KIDNEYS.

Extract of a Letter from Mr. J. K. Heydon, dated 78 King Street, Sydney New South Wales, the 30th September, 1847.

To Professor HOLLOWAY.

SIR,—I have the pleasure to inform you that Stuart A. Donaldson, Esq., an eminent merchant and agriculturist, and also a magistrate of this town, called on me on the 18th instant, and purchased your medicines to the amount of Fourteen Pounds, to be forwarded to his Sheep Stations in New England. He stated that one of his Overseers had come to Sydney some time previously for medical aid, his disorder being an affection of the Liver and Kidneys; that he had placed the man for three months under the care of one of the best Surgeons, without any good resulting from the treatment: the man then, in despair, used your Pills and Ointment, and, much to his own and Mr. Donaldson's astonishment, was completely restored to his health by their means. Now this surprising cure was effected in about ten days.

(Signed)

J. K. HEYDON.

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NOTICE.

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